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ISSUE DEDICATED TO FATHER FRANCIS J. CONNELL, C.SS.R.

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with APPENDIX—1957

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By
Francis J. Connell, C.SS.R.

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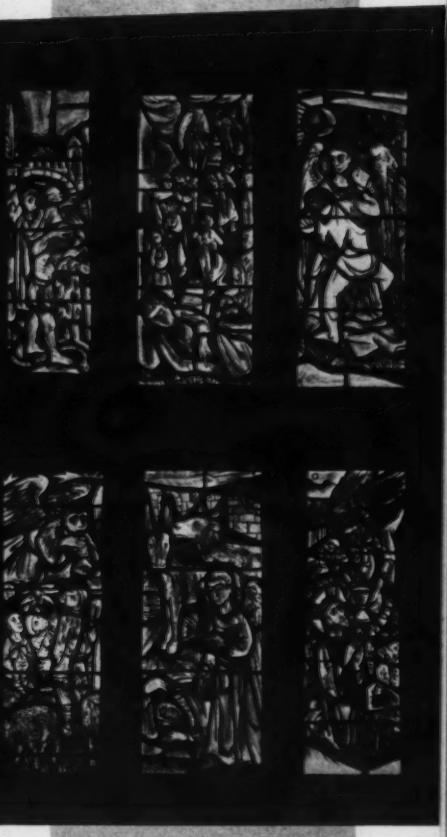

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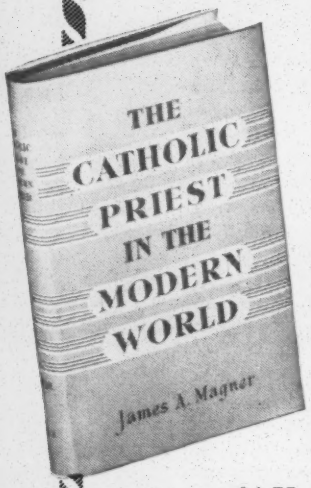

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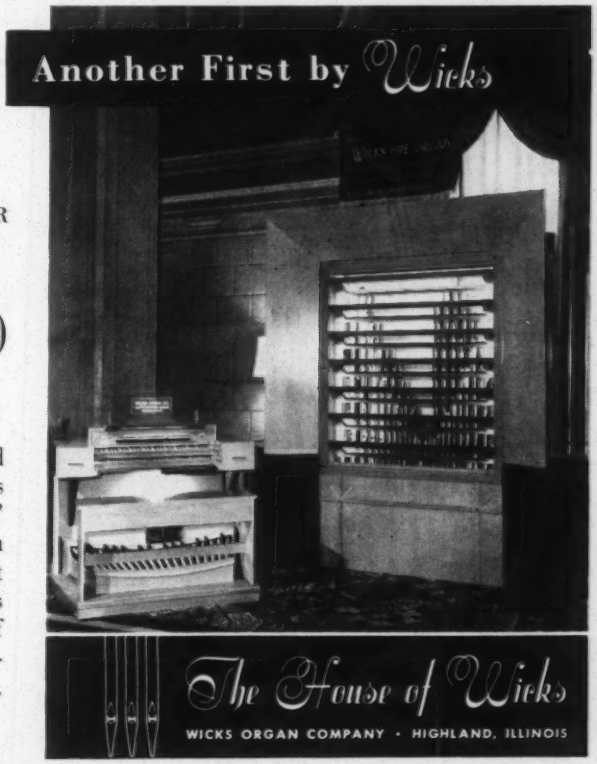

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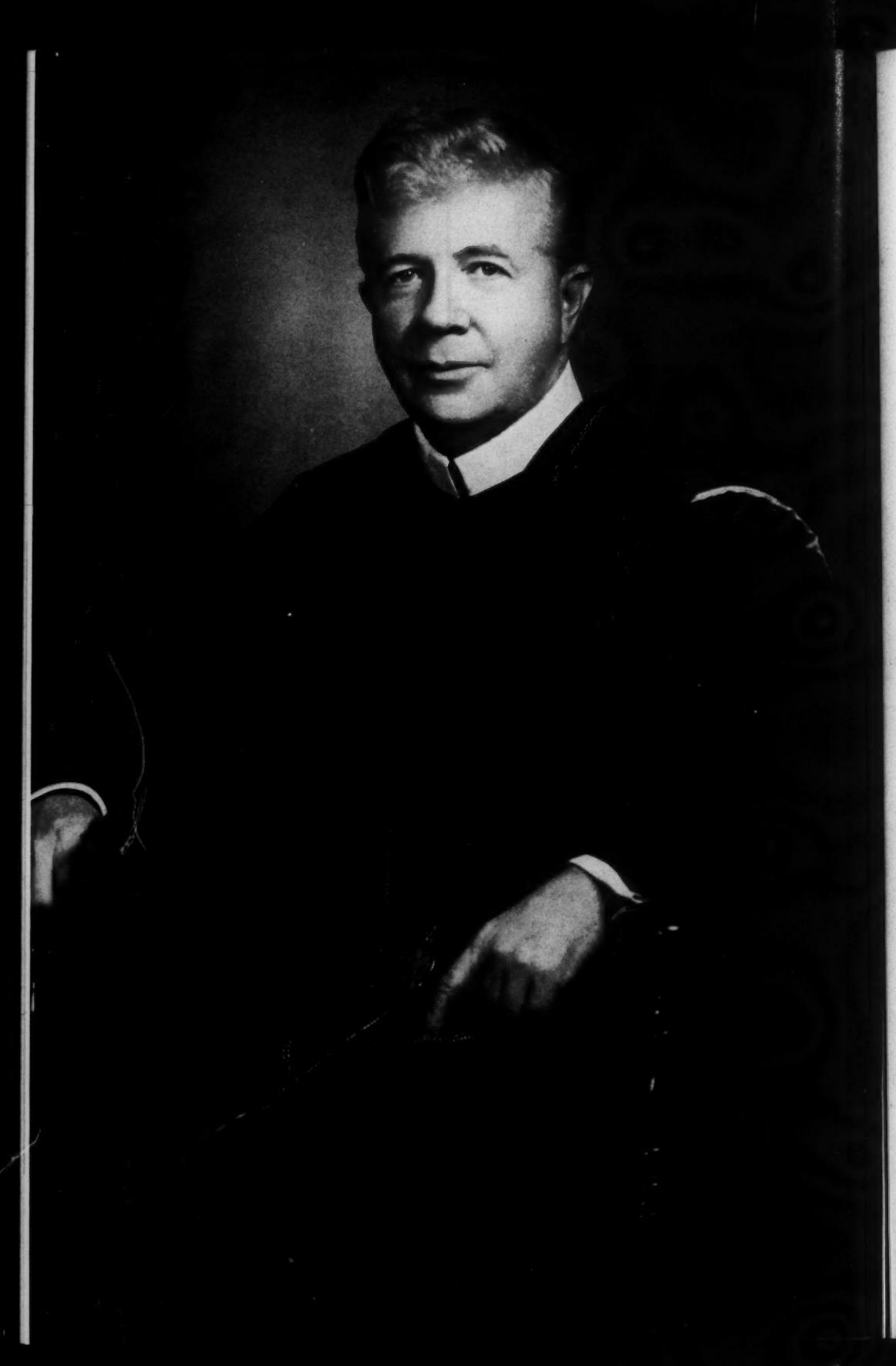

To Our beloved son

Francis J. Connell, C.S.S.R.

We have been informed that you are about to retire from your post at the Catholic University of America, and We gladly extend to you Our sincere felicitations on the conclusion of your distinguished teaching career.

During these years at Catholic University, you gave yourself unsparingly in expounding the Church's doctrine, both from the Professor's chair and through the medium of the written word. We warmly commend you for your zealous labours, and We give heartfelt thanks to Almighty God for the valuable service he

enabled you to render to His Church.

As a token of Our paternal benevolence and as a pledge of abundant celestial graces, We cordially impart to you, beloved son, Our special Apostolic Benediction.

From the Vatican, April 29, 1958.

Pius pp. XII

(Seal)

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Romae, d. V M. Maii a.D. MCMLVIII

Clarissime ac Reverendissime Pater,

Libentissimo animo Professoribus Discipulisque Catholicae studiorum Universitatis Americae, necnon Eminentissimis Excellentissimisque Praesulibus Americae Septentrionalis qui te maximi faciunt, ex imo corde iungimur ut Tibi gratulemur de impigro labore quo theologicas disciplinas docuisti in laudato Athenaeo.

Nos minime latet Te plurimam contulisse operam in sacram doctrinam et tutandam et augendam, tum facundo magisterio tum eruditis scriptis. Theologiam Moralem non minus perspicue quam docte sanctuarii alumnis presbyterisque per multos annos praebuisti, simul scientificum progressum promovendo alumnosque studii ardore imbuendo. Theologicam Facultatem plures annos rexisti, prudentia comitateque non minus quam diligentia alacritateque insignis. Simul Theologicam Consociationem Foederatorum Statuum Americae Septentrionalis aliorum Ecclesiasticorum sociata opera rexisti, totis viribus prosequens propositum ut integer catholicus Clerus sacra eruditione expedite constanterque proficeret.

"Omnia omnibus factus" alumnis, te impendisti ac superimpendisti ad rectam ipsorum Institutionem fulciendam omnique ex parte solide complendam. Omnibus insuper presbyteris religiosisque viris Dioceseon Foederatorum Statuum profuisti diuturna constanteque Tua collaboratione optimis Ephemeridibus quorum titulus "American Ecclesiastical Review". Quindecim fere annos scriptis in eisdem foliis editis catholicam doctrinam summa fidelitate integritateque tradidisti atque aptissime illustravisti.

Quapropter Te summis afficimus laudibus, Clar.me ac Rev.me Domine, qui doctrinae copia tot aluisti mentes, de zelo in primis quo tum exemplo tum hortatione iuvenem ita instituisti Clerum ut "formam haberet sanorum verborum, devitans profanas vocum novitates, et oppositiones falsi nominis scientiae, quam quidam promittentes circa fidem exciderunt" (I Tim. 6, 20-21).

Vota gratesque promentes, prospera quaeque Tibi AD MULTOS ANNOS fusis in Deum precibus Tibi iterum iterumque adprecamur.

Tibi in C.J. addictissimus

J. Card. Pizzardo

✠C. Confalonieri, a secr.

Clar.mo ac Rev.mo Domino
P. FRANCISCO J. CONNELL

(Seal)

May 15th, 1958

Dear Father Connell:

At the recent meeting of the Trustees of the Catholic University I learned of your retirement from the teaching staff.

I wish to take this occasion to congratulate you on your long years of distinguished service and to thank you for all that you have done to add to the prestige of the University by your works, your words and above all by your exemplary life.

Asking God to continue to bless you and with kind personal regards, I remain

Your sincere friend,

F. Cardinal Spellman
Archbishop of New York

V. Rev. Francis J. Connell, C.SS.R.,
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May 14, 1958

Right Reverend Msgr. Joseph C. Fenton
Catholic University of America
Washington 17, D. C.

Right Reverend and dear Monsignor:

The news that Father Connell is retiring from the teaching staff of the Catholic University of America will be a surprise and a disappointment to numberless people who know him all over the United States. For forty years he has been a teacher, in the classroom and in the pulpit, with pen and with tongue, even over the radio, lecturing in colleges, seminaries, among diocesan and religious priests, in convents and monasteries. From his facile and fertile pen have come forth books pregnant with doctrine as well as frequent articles for many periodicals, especially for The American Ecclesiastical Review and the Homiletic and Pastoral Review. His field of doctrine has been Dogmatic and Moral Theology and he has not limited himself to theory but has brought practical application to all questions. As a valiant teacher, he has become a safe guide of souls, educator and counselor for many, indicating to everyone his responsibility

in life. In many current controversial questions he has with profound competence expressed his opinion based always on the pure doctrine of the Church.

It is almost impossible to calculate the number of young men he has directed to the priesthood or guided in the difficult path which leads to the Altar of the Lord. In his writings and in his words persons of every age and profession, lawyers, doctors, judges, legislators, people in military service and social work have found wise and enlightened guidance. It is with an expected spontaneity that everyone now feels even more strongly his sentiments of profound gratitude for the good so generously, so widely, so nobly accomplished by him, a good of great benefit not only to individuals, but also in a great measure to society, to America and to the Church.

Sacred Scripture has expressed particular gratitude to the learned, assuring them "the brightness of the firmament", and has proclaimed that "they who instruct many to justice will shine with the brilliance of the stars in eternity" (Dan. XII, 3). In this resplendent light, without shadow or darkness, stands the figure of this learned Redemptorist, who has faithfully followed his religious vocation, a worthy spiritual son of St. Alphonsus Liguori, Doctor of the Church, prince of moral theologians. There remains, together with his teaching, the shining example of his goodness, modeled in the footsteps of the Divine Master, who spent His life "teaching and doing good". We are consoled with the thought that Father Connell, while retiring from the teaching staff of the Catholic University, will never cease to teach. Faithful to the divine command,

"Teach!", he will continue to exercise his mission and vocation, always animated by priestly zeal, by love of the sacred sciences and by charity toward his neighbor. May he continue for many years in this sublime vocation! This is the wish and prayer of all of us who have followed him through the years and who have benefited abundantly from the fruits of his ability and his goodness.

I am pleased that you have offered me the opportunity to express my sentiments on this memorable occasion, and I desire at the same time to extend to you my warm congratulations on your excellent work and my best wishes and regards.

With sentiments of esteem and cordial good wishes, I remain

Sincerely yours in Christ,

✠A. G. Cicognani
Archbishop of Laodicea
Apostolic Delegate

ARCHBISHOP'S OFFICE
(Seal) 1721 Rhode Island Ave., N.W.
Washington 6, D. C.

May 14, 1958

Dear Monsignor Fenton:

I am delighted to learn that, on the occasion of his retirement from the teaching staff of The Catholic University of America, Father Connell is being honored in this special way in the June issue of The American Ecclesiastical Review. Father Connell richly deserves this tribute.

As Archbishop of Washington, I am especially grateful to Father Connell for the invaluable services he has rendered to the priests and the seminarians of our Archdiocese. And, as Chancellor of The Catholic University of America, I take this opportunity to congratulate him on the truly great work he has done for the University.

From its very foundation the School of Sacred Theology, the oldest of all the University's Schools, has never lacked distinguished priests who, by the force and the perfection of their teaching in the classroom and by the timeliness and the power of their publications have extended their influence for Christ throughout the entire nation. To mention only a few of these, and to confine the list to men who died a comparatively long time ago, there were Father Bouquillon and Monsignor Schroeder, both eminently capable theologians and stalwart polemicists. The list would include the learned and gentle Bishop Shahan, the

forthright and original Monsignor John A. Ryan, and the erudite and brilliant Monsignor Peter Guilday. It is quite obvious that our own Father Connell will be seen, in the admirable perspective of history, to have made a high place for himself even in this glorious company.

What pleases me most on this occasion is the fact that Father Connell's retirement from the teaching work of the University in no way involves his separation from that beloved institution, or his separation from the Archdiocese of Washington. It is my hope and prayer that the University, the Archdiocese of Washington, and The American Ecclesiastical Review may long continue to profit from Father Connell's labors.

Faithfully yours in Christ,

✠ Patrick A. O'Boyle
Archbishop of Washington

THUS THE TEACHER SERVES THE CHURCH

More than all other scholars, theologians have the enviable glory of sharing, in some manner, in the divine mandate to the Church to guard, to interpret, to unfold the deposit of revelation, and to direct men's actions according to the dictates of Christian morality.

It is well to recall that theologians, subject to the *magisterium* of the Church, possess such great authority that their unanimous consent in matters of faith and morals constitutes a criterion and a clear indication of the Church's own doctrine.

This is a comforting thought that in itself constitutes a reward for the daily sacrifice necessarily involved in a life of study and teaching and confers a sense of sacred dignity far surpassing the lesser glories of profane science.

Precisely because of the sacred character of his teaching, the theologian must bring to his investigation and discussion a sense of serenity and of extraordinary moderation, that is required also by the mysterious transcendance of the divine Truth.

For this, God has given to His Church the inestimable and matchless gift of the Pope's infallible *magisterium*.

Whenever it is necessary to calm the tumult of controversy, overcome any uncertainties, or unmask some hidden error, the Catholic theologian knows that above all human discord there exists for him an infallible guide, divinely guaranteed: the Pope.

In the course of the centuries, among the fluctuating and sometimes storm-tossed agitations of controversies and doctrinal tendencies, the Catholic theologian has ever benefited from the unfailing light of a North Star that has guided him into the harbor of truth: the Pope.

With these criteria, in addition to his own personal gifts of intelligence, diligence, dedication, balanced judgment, and love of truth, Father Connell has loyally served science and has made for himself a crown of truly exceptional merits and honor during the long years of his teaching at The Catholic University of America.

His labors for Catholic doctrine have been all the more precious because they have been performed during a period which we can truly call critical both for the doctrine and for the life of the Church.

In fact, for many years, Catholicism has been enduring, not only the attack of the enemies of the Church against the Church, the assault of those who launch the fierce attack of materialism against every spiritual doctrine, and against every liberty and human dignity, but it has also been obliged to defend itself against the treachery of those who would substitute for the Church of God, the church of man. By indifferentism, syncretism, compromise, and laxism, these people seek to change the real character and aspect of the Church, given to her by her divine Founder. During such a critical period, then, Father Connell, through the passing years, like a calm and peaceful pilot in the midst of the storm, has imparted sound and attractive teaching to generations of theologians, and, at the same time, quietly and constantly, has been producing many valuable published works.

In extending to Father Connell the measure of praise and gratitude due to one who has occupied a position in which the safeguarding of faith and morals is the first and absolutely necessary duty, I am pleased also to point to him as the typical representative of the exemplary teacher, who not only honors the University of today, that is, as it is constituted at present, but also the University of yesterday and of tomorrow; a yesterday of many glorious decades, and a tomorrow which we hope will be permanent and ever more illustrious.

In his students he has always encouraged a sound confidence in the teaching of the supreme *magisterium,* in such a way that they have been able to exhibit, in the service of the Church and of Science, an unshaken and militant firmness of doctrine and have feared no attack.

Father Connell may then feel well satisfied that, wherever his students are, sound doctrine always flourishes in the holy warfare for the truth and for the victories of the Church. We are unfortunately in times which call for resistance, not only to open adversaries, but also to those who, behind the lines, look more sympathetically to the enemy's camp than to their own, and who thus do more harm from within than they would do if they had already crossed over to the other side.

Father Connell has done honor to his University. It is fitting that honor be rendered to him. Everyone should be grateful to him for having continued the very best traditions and for having trans-

mitted them, through the professors he has trained, to future generations of so many dioceses of the United States.

He has honored The Catholic University of America, one of the most glorious and productive among the institutions of the Church in the United States, an institution likewise very dear to the heart of the Supreme Pastor, and beloved also by the hierarchy, an institution which is the pride of the clergy and the faithful who, through their intelligent generosity, continue to maintain it.

ALFREDO CARDINAL OTTAVIANI

TRIBUTE TO FATHER CONNELL

It is a most unwelcome task that faces us—that of bidding farewell to Father Connell as a member of the University faculty. However, we do welcome the opportunity that is given by *The American Ecclesiastical Review* to pay him the tribute which he so justly deserves for his long and faithful service to Catholic University.

For the past eighteen years he has served as a member of the school of theology, holding the office of dean for eight years. During this time he has distinguished himself for his scholarship, especially with regard to contemporary work in his field. No question in moral theology is ever raised without Father Connell becoming familiar with it immediately in its various presentations and being ready with a well-reasoned answer. It is a tribute to his theological acumen that these answers—often given on very short notice in response to the needs of Christian living—have stood up so well under the test of time. One of his close associates once said that he has a "theological intuition" which is remarkably accurate, and which is a result of his complete absorption in the science of moral theology. Mention should also be made of his fidelity to the practice of the profession of the moral theologian. Scarcely a week goes by without Father Connell taking his place in the confessional to act as a physician of souls. His lectures show the result of this continual contact with life. No one can ever say that his is a theoretical text-book knowledge divorced from the practical.

Any tribute given to Father Connell must of necessity take cognizance of his ability and zeal as a teacher. He eagerly added extra classes to his schedule in order to bring more knowledge to more students. This was true not only in his own school but in the other schools of the University as well. His personal relationship with his students was excellent. Everyone in Caldwell Hall is familiar with the sight of a group of students gathered around Father Connell as he answers their questions between classes.

Father Connell, however, has not been content to confine his efforts to the lecture room but has used all the media for teaching Christ's doctrine. The radio, television, newspapers, magazines, periodicals, books, lectures, retreats, missions have not been neglected. An examination of his literary production since 1930

reveals that he has published several hundred articles concerning such a wide range of topics as the sacraments, indulgences, sacred eloquence, the nature of eternal punishment, the constitution of the Church, medical ethics, social and commutative justice, warfare, taxation and the moral principles bearing on the various professions. For many years he has been active as Associate Editor of *The American Ecclesiastical Review,* presenting regularly a bi-annual review of theology. Each month he answers questions of moral theology sent in by readers. In recognition of his work, the Holy See has appointed him a Consultor for the Congregation of Universities and Seminaries.

But even more than his success in his work as a theologian, we want on this occasion to pay tribute to Father Connell as a priest. Certainly there was no better model for the seminarians than Father Connell. Always patient, kind, and entirely unselfish, he always has the charitable word, the kindly smile, and the time to return a greeting or to answer a question, even though he may be completely exhausted and tied to a killing schedule.

If we would search for a phrase or quality that would sum up Father Connell as a member of the University family, I think that it would be that he has a tremendous love of God and his fellow man. Charity is his watchword.

WILLIAM J. MCDONALD

Rector Magnificus
The Catholic University of America
Washington, D. C.

A SELECT CHRONOLOGICAL LIST OF FATHER CONNELL'S WRITINGS[1]

1920

"Our Lady and the Sacraments," *The American Ecclesiastical Review (AER),* LXII, 5 (May, 1920), 537 ff.

"On Our Lord's Experimental Knowledge," *AER,* LXIII, 1 (July, 1920), 87-92.

1921

"Recent Views in Sacramental Theology," *AER,* LXIV, 2 (Feb., 1921), 187-94.

"Recent Theological Publications," *AER,* LXV, 1 (July, 1921), 79-83.

"Recent Theology," *AER,* LXV, 3 (Sept., 1921), 309-14.

"Recent Theology," *AER,* LXV, 6 (Dec., 1921), 632-36.

1922

"Apologetic Theology," *AER,* LXVI, 6 (June, 1922), 634-42.

"Responsio de Absolutione a Censuris," *AER,* LXVII, 5 (Nov., 1922), 519-22.

1923

"Recent Dogmatic Theology," *AER,* LXVIII, 1 (Jan., 1923), 89-96.

"Recent Theology," *AER,* LXIX, 1 (July, 1923), 94-99.

"Some Recent Theology," *AER,* LXIX, 5 (Nov., 1923), 543-49.

De Scientia Beata Christi. This is a doctoral dissertation, written for the Istituto Angelico in Rome.

1924

"Theological Points for Catechetical Instruction," *AER,* LXX 4 (April, 1924), 337-43.

[1] *Editor's Note:* This brief list gives only the principal writings of Father Connell. It does not give the titles of the many "answers to questions" he has written for *AER* and other periodicals. Neither does it list his many contributions to smaller Catholic magazines.

"Recent Theology," *AER,* LXX, 6 (June, 1924), 643-50.
"Recent Theology," *AER,* LXXI, 6 (Dec., 1924), 645-53.

1925

"The Episcopate," *AER,* LXXII, 4 (April, 1925), 337-43.
"Recent Theology," *AER,* LXXIII, 2 (Aug., 1925), 200-209.

1926

"Recent Theology," *AER,* LXXIV, 2 (Feb., 1926), 191-98.
"St. Alphonsus, Apostle of the Eucharistic Visit," *The Brooklyn Tablet,* May 15, 1926. (This article was also published in pamphlet form.)
"Recent Theology," *AER,* LXXV, 2 (Aug., 1926), 192-200.
"The Development of the Natural Virtues in Seminarians," *National Catholic Educational Association Bulletin* (*NCEAB*), XXIII (1926), 565 ff.
Our Lady of Perpetual Help, translated from the Italian of Rev. Benedict D'Orazio (Esopus, N.Y.: Mount St. Alphonsus Press, 1926), pp. 91.
Reverend Michael J. Sheehan, C.SS.R. (Roxbury, Mass.: Mission Church Press, 1926), pp. 67.

1927

"My Answer to an Open Letter," *The Brooklyn Tablet,* April 16, 1927. This article was published unsigned.
"Priestly Ministry of the Essentials of Faith," *AER,* LXXVI, 6 (June, 1927), 570-79.
"Recent Theology," *AER,* LXXVII, 3 (Sept., 1927), 317-23.
"The Rubrics of the Mass," *Emmanuel,* XXXIII, 277-80.
"Discussion Regarding the Teaching of Catechetics," *NCEAB,* XXIV (1927), 591 f.

1928

"A Recent View of the Fall and of Original Sin," *AER,* LXXVIII, 4 (April, 1928), 337-52.
"Recent Theology," *AER,* LXXIX, 3 (Sept., 1928), 311-19.

1929

"Recent Theology," *AER,* LXXXI, 2 (Aug., 1929), 193-204.
"The Redemptorists," *Columbus* (New York, 1929), pp. 222 ff.

The Catholic Doctrine of Matrimony (New York: The American Press, 1929), pp. 36.

1930

"The Origin of the Presbyterate," *AER,* LXXXII, 3 (March, 1930), 225-33.

"Recent Theology," *AER,* LXXXII, 5 (May, 1930), 228-38.

"The 'Science of Sainthood' in Four Religious Founders," *Our Sunday Visitor,* Aug. 3, 1930.

"Meaning of Faith," *The Catholic Mind,* XXVIII, 441-44.

Baptism (New York: The Paulist Press, 1930), pp. 23.

The Sacramentals: What They Are—What They Do (New York: The Paulist Press, 1930), pp. 24.

During 1930 Father Connell also wrote a series of seven articles published in the *Brooklyn Eagle* and five others published in the Canadian Redemptorist organ *Eikon.*

1931

"The Validity of Non-Catholic Marriages," *The Homiletic and Pastoral Review* (*HPR*), XXXI, 464-70.

"Recent Theology," *AER,* LXXXIV, 6 (June, 1931), 635-46.

"Mixed Marriages: A Recent Study," *AER,* LXXXV, 1 (July, 1931), 47-55.

"Theology of the Eastern Churches in Our Seminary Course," *NCEAB,* XXVIII, 754-64.

The Organization and Government of the Church (Huntington, Ind.: Our Sunday Visitor, 1931), pp. 43.

During 1931 twenty of Father Connell's articles appeared in the *Brooklyn Eagle* and two in *Eikon.*

1932

"Recent Theology," *AER,* LXXXVI, 2 (Feb., 1932), 197-209.

"Passion of Christ as a Motive for Perfect Contrition," *HPR,* XXXII, 806-12.

"Recent Theology," *AER,* LXXXVII, 2 (Aug., 1932), 189-201.

"St. Alphonsus and the Mediatrix of All Graces," *Thought,* VII, 279-87; *Catholic Mind,* XXX, 411-18.

"St. Alphonsus, Model of Catholic Action," *The Catholic World,* CXXXVI, 201-06.

During 1932 twenty-three articles by Father Connell appeared in the *Brooklyn Eagle.*

1933

"Recent Theology," *AER,* LXXXVIII, 2 (Feb., 1933), 195-209.

"Recent Theology," *AER,* LXXXIX, 3 (Sept., 1933), 297-311.

De Sacramentis Ecclesiae. Vol. I (Bruges: Beyart, 1933), pp. 287.

An appendix, "Recent Ecclesiastical Legislation Concerning Mixed Marriages," for the American edition of Ter Haar's *Mixed Marriages and Their Remedies.*

During 1933 twenty-five articles by Father Connell were published in the *Brooklyn Eagle.*

1934

"Holy Communion for Others," *Clergy Review,* VII, 121-28.

"Recent Theology," *AER,* XC, 2 (Feb., 1934), 185-201.

"Recent Theology," *AER,* XCI, 2 (Aug., 1934), 194-208.

"Is the Fire of Hell Eternal and Real?" *HPR,* XXXIV, 1250-60.

"Popular Pulpit Fallacies," *AER,* XCI, 5 (Nov., 1934), 460-68.

During 1934 the *Brooklyn Eagle* published twenty articles by Father Connell.

1935

"Again the Doctrine of Hell," *HPR,* XXXV, 368-83.

"On the Apostles' Creed," *AER,* XCII, 2 (Feb., 1935), 187 ff.

"On the Great Promise of the Nine First Fridays," *AER,* XCII, 5 (May, 1935), 523-27.

"Recent Theology," *AER,* XCIII, 2 (Aug., 1935), 187-98.

"The Nine First Fridays," *AER,* XCIII, 3 (Sept., 1935), 291 ff.

The *Brooklyn Eagle* published fifteen articles by Father Connell during the year 1935.

1936

"Recent Theology," *AER,* XCIV, 2 (Feb., 1936), 193-207.

"Mary, Mediatress of All Graces," *AER,* XCIV, 5 (May, 1936), 456-71.

"Recent Theology," *AER,* XCV, 3 (Sept., 1936), 298-313.

"God the Creator," *HPR,* XXXVII, 206-10.

During 1936 twenty-five articles by Father Connell appeared in the *Brooklyn Eagle*.

1937

"Recent Theology," *AER*, XCVI, 2 (Feb., 1937), 194-205.

"The Works of the Holy Ghost," *HPR*, XXXVII, 765-69.

"Anglican Continuity," *AER*, XCVI, 5 (May, 1937), 513-18.

"Recent Theology," *AER*, XCVII, 2 (Aug., 1937), 195-207.

"Laymen Receive the Power to Teach by Confirmation," *America*, LVIII, 129 f.

"Thoughts on the Incarnation," *Thought*, XII, 619-36.

"The Sacrament of Divine Charity," *Angelicum*, XIV, 87-101.

During the year 1937 seven articles by Father Connell were published in the *Brooklyn Eagle*.

1938

"The Right to Rebel against Proven Injustice," *Catholic Mind*, XXXVI, 32 ff.

"Recent Theology," *AER*, XCVIII, 2 (Feb., 1938), 180-92.

"The Mystery of Suffering," *Catholic Mind*, XXXVI, 81-87.

"From Good Friday to Easter Sunday," *AER*, XCVIII, 4 (April, 1938), 306-16.

"Recent Theology," *AER*, XCIX, 2 (Aug., 1938), 179-93.

"May the State Forbid a Marriage because of a Social Disease?" *AER*, XCIX, 6 (Dec., 1938), 507-18.

During the year 1938 the *Brooklyn Eagle* carried two articles by Father Connell.

The International Catholic Truth Society of New York published a thirty-two page pamphlet written by him on each of the seven sacraments.

1939

"The Sacrament of Baptism," *HPR*, XXXIX, 412-27.

"Recent Theology," *AER*, C, 2 (Feb., 1939), 171-82.

"Marriage and Venereal Disease," *AER*, C, 4 (April, 1939), 331-34.

"State Legislation and Venereal Disease," *AER,* C, 5 (May, 1939), 445 f.

"Compulsory Blood Tests before Marriage," *AER,* CI, 1 (July, 1939), 21-30.

"Marital Rights of a Syphilitic," *AER,* CI, 1 (July, 1939), 68 f.

"Recent Theology," *AER,* CI, 2 (Aug., 1939), 170-81.

"Birth Control: The Case for the Catholic," *Atlantic Monthly,* CLXIV, 468-73.

The Seven Sacraments: What They Are—What They Do (New York: The Paulist Press, 1939), pp. 217.

Rebirth of the Soul (New York: The Paulist Press, 1939), pp. 32.

The Power of the Holy Ghost (New York: The Paulist Press, 1939), pp. 31.

The Gift Divine—The Holy Eucharist (New York: The Paulist Press, 1939), pp. 32.

During the year 1939 the *Brooklyn Eagle* published twenty-six articles by Father Connell.

1940

"Recent Theology," *AER,* CII 2 (Feb., 1940), 173-83.

"The Forthcoming Revision of the Baltimore Catechism," *Journal of Religicus Instruction* (*JRI*), X, 638-50.

Eight Sermon Texts, *HPR,* XL, 903-23; 1006-20.

"Adam and Eve in the Revised Catechism," *America,* LXIII, 287 f.

"The Marriage of Persons Infected with Venereal Disease," *AER,* CIII, 1 (July, 1940), 54-59.

"Recent Theology," *AER,* CIII, 2 (Aug., 1940), 188-98.

"The Natural Virtues," *JRI,* XI, 119-24.

"The Supernatural Virtues," *JRI,* XI, 229-33.

"The Virtue of Prudence," *JRI,* XI, 322-27.

"Theology in Catholic Colleges as an Aid to the Lay Apostolate," in *Man and Modern Secularism* (New York: National Catholic Alumni Federation, 1940), pp. 143-51.

Death Can Be Joyous: The Sacrament of Extreme Unction (New York: The Paulist Press, 1940), pp. 32.

Shepherds of Christ's Flock: The Sacrament of Holy Orders (New York: The Paulist Press, 1940), pp. 31.

Marriage—Human or Divine? (New York: The Paulist Press, 1940), pp. 48.

Thy Sins Are Forgiven (New York: The Paulist Press, 1940), pp. 31.

During 1940 the *Brooklyn Eagle* published nineteen articles by Father Connell.

1941

"The Virtue of Justice," *JRI,* XI, 393-98.

"The Virtue of Fortitude," *JRI,* XI, 505-10.

Five Sermon Texts, *HPR,* XLI, 537-55.

"Recent Theology," *AER,* CIV, 2 (Feb., 1941), 172-82.

"Teaching the Doctrine of the Resurrection," *JRI,* XI, 595-601.

"The Virtue of Temperance," *JRI,* XI, 701-07.

"The Virtue of Obedience," *JRI,* XI, 786-91.

"The Virtue of Humility," *JRI,* XI, 888-92.

"Recent Theology," *AER,* CV, 3 (Sept., 1941), 225-32.

"Catholics and 'Interfaith' Groups," *AER,* CV, 5 (Nov., 1941), 337-53.

"Special Features and Uses for the Revised Baltimore Catechism in Religious Instruction," *JRI,* XII, 297-304.

The Mystical Body of Christ (New York: The International Catholic Truth Society, 1941), pp. 32.

1942

Four Sermon Texts, *HPR,* XLII, 392-405.

"Recent Theology," *AER,* CVI, 2 (Feb., 1942), 144-52.

"How Must the Confessor Deal with an Onanist?" *AER,* CVII, 1 (July, 1942), 55-64.

"Recent Theology," *AER,* CVII, 2 (Aug., 1942), 145-53.

In October 1942 Father Connell began to write, for the *Journal of Religious Instruction,* a series of short articles on the theological details of the Revised Baltimore Catechism. The series ran until May, 1944, and contained eighteen articles.

1943

"The Intrinsic Evil of Condomistic Intercourse," *AER,* CVIII, 1 (Jan., 1943), 36-39.

"Recent Theology," *AER,* CVIII, 3 (March, 1943), 224-32.

Five Sermon Texts, *HPR,* XLIII, 749-63.

"Campaign for Purity," *AER,* CVIII, 5 (May, 1943), 321-30.

"Recent Theology," *AER,* CIX, 3 (Sept., 1943), 228-35.

"Pope Leo XIII's Message to America," *AER,* CIX, 4 (Oct., 1943), 249-56.

"The Catholic Position on Freedom of Worship," *Columbia,* XXIII, 6 ff.

The Father Connell Catechism No. 3, (New York: Benziger Brothers, 1943), pp. 370.

God—Man's First Need (New York: The Paulist Press, 1943), pp. 30.

1944

Four Sermon Texts, *HPR,* XLIV, 303-16.

"Recent Dogmatic Theology," *AER,* CX, 2 (Feb., 1944), 162-68.

"Catholics in Public Office," *AER,* CX, 4 (April, 1944), 241-46.

"Catholic Legislators," *AER,* CX, 5 (May, 1944), 338-44.

"Efficiency in Teaching Catechism," *JRI,* XIV, 855-61.

"Catholic Judges," *AER,* CX, 6 (June, 1944), 421-34.

"Catholic Military Leaders," *AER,* CXI, 1 (July, 1944), 30-37.

"Recent Moral Theology," *AER,* CXI, 2 (Aug., 1944), 104-13.

"Communication with Non-Catholics in Sacred Rites," *AER,* CXI, 3 (Sept., 1944), 176-88.

"Sex Instruction for the Young," *JRI,* XV, 225-36.

"The Catholic Lawyer," *AER,* CXI, 4 (Oct., 1944), 274-80.

Seven Sermon Texts, *HPR,* XLV, 136-56.

"Catholics on the Police Force," *AER,* CXI, 5 (Nov., 1944), 349-57.

"The Catholic Doctor," *AER,* CXI, 6 (Dec., 1944), 439-48.

"Eric Gill's Autobiography," *AER,* CXI, 6 (Dec., 1944), 470 f.

During the year 1944 thirty-four answers to questions by Father Connell were printed in *AER.*

1945

"Dishonesty and Graft," *AER,* CXII, 1 (Jan., 1945), 1-11.

"Recent Dogmatic Theology," *AER,* CXII, 2 (Feb., 1945), 119-29.

"Graft and Commutative Justice," *AER,* CXII, 3 (March, 1945), 161-71.

"Reply to Father Comyns," *AER,* CXII, 4 (April, 1945), 276-86.

"Deceiving the Public," *AER,* CXII, 6 (June, 1945), 409-17.

"The Catholic Public School Teacher," *AER,* CXIII, 2 (Aug., 1945), 94-104.

"The Catholic in Social Service Work," *AER,* CXIII, 5 (Nov., 1945), 335-44.

Thirty-two of Father Connell's answers to questions were printed in *AER* in 1945.

1946

"Preserving the Faith Inviolate," *AER,* CXIV, 1 (Jan., 1946), 34-47.

Sermons, *HPR,* XLVI, 392-97; 456-71.

"How Should Priests Direct People Regarding the Movies?" *AER,* CXIV, 4 (April, 1946), 241-53.

"Historical Development of the Dogma of the Immaculate Conception," *AER,* CXIV, 5 (May, 1946), 340-46.

"The Catholic Church's Attitude towards Labor Relations," *AER,* CXV, 3 (Sept., 1946), 161-68.

"Legislation as a Remedy for Strikes," *AER,* CXV, 6 (Dec., 1946), 401-08.

Morals in Politics and Professions (Westminster, Md.: The Newman Bookshop, 1946), pp. 187.

During the year 1946 *AER* carried forty answers to questions by Father Connell.

1947

"When Is a Strike Lawful?" *AER,* CXVI, 2 (Feb., 1947), 81-92.

"The Seminarian's Confessor," *AER,* CXVI, 3 (March, 1947), 174-83.

Commentary on the Decree Empowering Priests to Confirm, *AER,* CXVI, 4 (April, 1947), 256-65.

"Catholics in Labor Unions," *AER,* CXVI, 6 (June, 1947), 422-31.

"Does Catholic Doctrine Change?" *AER,* CXVII, 5 (Nov., 1947), 321-31.

"The Problem of Homework," *Catholic Educational Review,* XLV, 605-10.

Shall We Have Children? (New York: The Paulist Press, 1947), pp. 48.

The Gentlemanly Priest. (St. Meinrad: Grail Publication, 1947), pp. 42.

During the year 1947 *AER* carried thirty-one answers to questions written by Father Connell.

1948

"If the Trumpet Give an Uncertain Sound," *AER,* CXVIII, 1 (Jan., 1948), 23-30.

"The Hospital Chaplain and the Administration of Baptism and Penance," *AER,* CXVIII, 4 (April, 1948), 254-64.

"The Resurrection of a Nation," *AER,* CXVIII, 5 (May, 1948), 341-49.

"The Hospital Chaplain and the Administration of the Holy Eucharist," *AER,* CXIX, 1 (July, 1948), 19-27.

"The Hospital Chaplain and the Administration of Extreme Unction," *AER,* CXIX, 2 (Aug., 1948), 95-104.

"Christ the King of Civil Rulers," *AER,* CXIX, 4 (Oct., 1948), 244-53.

Six Sermon Texts, *HPR,* XLIX, 222-38.

In 1948 thirty-three of the answers to questions carried in *AER* were written by Father Connell.

1949

"The Hospital Chaplain and Marriage Problems," *AER,* CXX, 2 (Feb., 1949), 92-100.

"Pope Pius XII and the Christian Life," *AER,* CXX, 3 (March, 1949), 220-32.

"*The Glories of Mary* and its Author," *AER,* CXX, 5 (May, 1949), 398-406.

"Seminary Rules and their Observance," *NCEAB,* XLVI, 106-10.

"Sex Instruction in the High School," *Catholic Educational Review,* XLVII, 442-47.

"Dogmatic Theology in *The American Ecclesiastical Review,*" *AER,* CXXI, 4 (Oct., 1949), 312-21.

"Morals and Publishing," *Integrity,* IV, 15-24.

During the year 1949 *AER* published thirty-five answers to questions written by Father Connell.

1950

Four Sermon Texts, *HPR,* L, 350-61.

"Recent Dogmatic Theology," *AER,* CXXII, 2 (Feb., 1950), 97-106.

"Is the H-Bomb Right or Wrong?" *Sign,* XXIX, 11-13.

"The Priest and Mr. Blanshard's Book," *AER,* CXXIII, 3 (Sept., 1950), 180-87.

"The Theological Content of *Humani Generis,*" *AER,* CXXIII, 5 (Nov., 1950), 321-30.

"The Sacramental Apostolate as the Primary Source of Integration," in the symposium *Integration in Catholic Colleges and Universities* (Washington: The Catholic University of America Press, 1950), pp. 66-80.

God on Weekdays (Huntington: Our Sunday Visitor Press, 1950) pp. 29.

Scholarship and Paul Blanshard (Westminster, Md.: The Newman Press, 1950), pp. 22.

"The Obligation of Home, School, and Church to Educate for Family Life," in the symposium *Marriage and Family Relationship* (Washington: The Catholic University of America Press, 1950), pp. 6-19.

During the year 1950 thirty-four answers to questions written by Father Connell were carried in *AER.*

1951

Five Sermon Texts, *HPR,* LI, 527-43.

"It is the Church's Business," *Sign,* XXX, 20-22.

"Marriage as a State of Religious Perfection," in the symposium *Marriage Education and Counselling* (Washington: The Catholic University of America Press, 1951), pp. 30-42.

"The Theory of the 'Lay State'," *AER,* CXXV, 1 (July, 1951), 7-18.

"The Right of a Seminarian to Ordination," *NCEAB,* XLVIII, 124-28.

"The Expectation of the Blessed Virgin," *AER,* CXXV, 6 (Dec., 1951), 401-04.

During 1951 *AER* published thirty-seven answers to questions written by Father Connell.

1952

"Reply to Father Murray," *AER,* CXXVI, 1 (Jan., 1952), 49-59.

"The Need of Knowledge of Faith," *AER,* CXXVI, 3 (March, 1952), 195-203.

"Dangers to Faith within the Church," *AER,* CXXVI, 6 (June, 1952), 401-11.

"Must I Obey My Parents?" *Integrity,* VI, 36-40.

"The Nature and Extent of Mary's Knowledge," *Our Lady's Digest,* VII, 145-50.

Five Sermon Texts, *HPR,* LIII, 251-66.

Convent, Monastery, and Home (Huntington, Ind.: Our Sunday Visitor Press, 1952), pp. 38.

"Magnanimity: A Priestly Virtue," in the symposium *An Abundant Spring* (New York: Kenedy, 1952), 28-38.

During the year 1952 thirty-two answers to questions written by Father Connell were carried in *AER.*

1953

"The Obligation of Professing the Faith," *AER,* CXXVIII, 2; CXIX, 1 (Jan. and July, 1953), 81-89; 28-37.

"The Catholic Nurse as a Minister of Baptism," *The Catholic Nurse,* I, 70-74.

"The New Rules for the Eucharistic Fast," *AER,* CXXVIII, 4 (April, 1953), 241-54.

"Morality and Modern Marriage," *St. John's Law Review,* XXVII, 215-33.

"Relationship betweeen Church and State," *Jurist,* XIII, 398-414.

"St. Alphonsus and the Queenship of Mary," *Alma Socia Christi,* III, 122-26.

In 1953 Father Connell published forty-seven answers to questions in *AER* and eighteeen in *The Catholic Nurse.*

Outlines of Moral Theology (Milwaukee: The Bruce Publishing Co., 1953), pp. 247.

1954

"Our Lady of Lourdes and the Marian Year," *AER,* CXXX, 2 (Feb., 1954), 84-89.

"Obligation of Teachers to Present Catholic Principles in Business Courses," *Catholic Business Education Review,* V, 31-44.

"Behold the Handmaid of the Lord," *AER,* CXXX, 3 (March, 1954), 183-86.

Five Sermon Texts, *HPR,* LIV, 514-25.

"More about the 'Bad Marriage Dilemma,'" *AER,* CXXX, 6 (June, 1954), 391-97.

"Are There 'Less Encouraging' Papal Documents?" *AER,* CXXXI, 3 (Sept., 1954), 172-77.

During 1954 forty-four answers to questions written by Father Connell were carried in *AER,* and eighteen in *The Catholic Nurse.*

1955

"A New Work on Morals and Medicine," *AER,* CXXXII, 1 (Jan., 1955), 38-44.

"Juvenile Courtships," *AER,* CXXXII, 3 (March, 1955), 181-90.

"The Catholic Nurse in a Non-Catholic Hospital," *The Catholic Nurse,* III, 44-49.

Five Sermon Texts, *HPR,* LV, 1030-40.

"The Initial Grace of the Blessed Virgin Mary," *Spicilegium Historicum Collegii S. Alphonsi De Urbe,* III, 266-72.

Sunday Sermon Outlines (New York: Pustet, 1955), pp. 324.

Christian Marriage (Huntington, Ind.: Our Sunday Visitor Press, 1955), pp. 34.

During the year 1955 *AER* published forty-nine, and *The Catholic Nurse,* thirteen, answers to questions written by Father Connell.

1956

"Co-operation of Catholics in Non-Catholic Religious Activities," *AER,* CXXXIV, 2, 3, 4 (Feb., March, and April, 1956), 98-108; 190-200; 240-50.

"The Pope's Teaching on Organic Transplantation," *AER,* CXXXV, 3 (Sept., 1956), 159-70.

During 1956 Father Connell published forty answers to questions in *AER* and fifteen in *The Catholic Nurse.*

1957

"Criticism and Censorship," *AER,* CXXXVII, 1 (July, 1957), 9-17.

During 1957 Father Connell wrote twenty-seven answers to questions for *AER* and eight for *The Catholic Nurse.*

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FATHER FRANCIS CONNELL: MARIOLOGIST

Father Connell as theologian, teacher, preacher, writer and editor is well-known. But it is significant of his enduring interest in the theology of the Mother of God that his first published work of a theological nature was an article on Mariology.[1] And it is most fitting that that article appeared in *The American Ecclesiastical Review* which today is proud to honor him as its long-time Associate Editor, and one of its outstanding contributors for nearly forty years.

Two qualities of Father Francis Connell—profound, reverent love for Our Lady and great theological acumen—have enabled him to make an almost immeasurable contribution to the cultivation of Mariology in America. This paper, a grateful attempt to point out some phases of that contribution, will consider two main points: first, Father Connell's teaching on Mariology itself, its nature, principles, and limitations; secondly, his major writings on Our Lady's prerogatives and privileges.

I

The place of Mariology in the edifice of sacred doctrine is suggested in several of Father Connell's articles and expressly treated by him in one paper.[2] Especially noteworthy are three points in that paper: a) the discussion of where in the theological curriculum Mariology should be taught; b) what are the fundamental Mariological principles; c) what safeguards are necessary to ensure orthodox restraint in Mariological development.

Treating the first problem Father Connell discusses conflicting opinions and—as is his unfailing custom—indicates the value of each. But his own answer is clear: Mariology should be taught as a unified tract immediately after the consideration of Christ as Redeemer.

[1] Connell, Francis J., C.SS.R., "Our Lady and the Sacraments," *AER*, LXII, 5 (May, 1920), 532-39.

[2] "Toward a Systematic Treatment of Mariology," *Marian Studies*, I, 56-66.

That answer would seem to involve—and to safeguard—the essential nature of Mariology as an integral part of the one theological discipline.

Sacred doctrine is one, according to Saint Thomas Aquinas,[3] both because its (material) object is only God, and other things in relation to God, and because its motive (formal object) is God's revelation, taken as including virtual revelation. There can be distinct theological tracts about creatures only if those creatures have distinct relationships to God. For example, the tract *De Sacramentis* is possible because the sacraments are related to God as instruments in the communication of divine life to mankind. The distinct relationship in question becomes the proximate principle of the tract; the tract is theologically developed to the degree that that principle is defined, proven, explained and elaborated in its implications.

Applied to study of Our Lady this means that Mariology is truly theological in so far as Mary's unique relationship to God is—by the light of revelation—precisely determined and all other truths about her systematically related to it. This demands then that Marian doctrine be considered as an organic unit, one integral part of theology. But because her unique relationship to God (who is the *one* object of theology) is identical with her union with Christ, Mariology must flow from Christology and logically follow the tracts *De Incarnatione* and *De Redemptione*. It is characteristic of Father Connell that he should with intuitive assurance point this out, yet he thoroughly agrees that individual Mariological mysteries should also be pointed out in appropriate tracts throughout the theological course—for example, the Immaculate Conception after the treatment of original sin—in order to manifest Mary's transcendent place in the structure of revealed doctrine, and in the economy of our salvation.

Treating next the moot question of the proximate Mariological principles—the most basic question in Mariology—Father Connell is most balanced. Almost spontaneously he rejects any view that tends to lessen the central role of Mary's divine maternity, or that does not seem well-founded in tradition.

[3] *Summa Theologica*, I, q. 1, aa. 3, 7.

The basic principle he concludes is complex, really equivalent to two principles, namely, Mary is the Mother of God, and the associate of the Redeemer. This conclusion rests on the evident truth that between these two—divine maternity and association in the work of redemption—there is no *per se* or intrinsic connection. Yet Father Connell does admit between them a *de facto* connection. He writes in another place: "It is the fact that Mary gave free consent to the function of the divine maternity that constitutes the basis of her participation in man's redemption and entitles her to be designated the Coredemptress of the human race."[4] Again he wrote, "The principal element of Mary's cooperation in the actual Redemption was her consent to be the mother of the Redeemer."[5] Earlier he had written of St. Alphonsus Liguori: "With keen theological acumen Alphonsus realized that every prerogative of the Blessed Virgin must have its foundation in her motherhood of the Savior"[6] and this Father Connell explicitly applies to Mary's role in our redemption.

This discussion cuts away the complexity and undue subtlety which can make the whole problem needlessly difficult; Father Connell's solution is clear, understandable, and avoids the language of profitless controversy.

Thirdly as to the possible danger of excess in Mariology he states frankly that ill-conceived Marian devotion can lead to doctrinal aberrations. The remedy he proposes is absolute fidelity to the sources of revelation; restraint in the use of "arguments from congruity," that is, a-prioristic reasonings from true but remote theological principles. He urgently encourages truly *theological* Mariology, divine in its principles, scientific in mode, orthodox in its restraint.

II

Of Father Connell's numerous writings on Mary's prerogatives and privileges some are more properly historical, some more

[4] "Behold the Handmaid of the Lord," *AER*, CXXX, 3 (March, 1954), 183-86.

[5] "Mary, Mediatress of All Graces," *AER*, XCIIII, 5 (May, 1936), 456-71.

[6] "Saint Alphonsus and 'The Mediatrix of All Graces'," *Thought*, VII (1932), 279-87.

theological in content. The historical papers—for example those on aspects of St. Alphonsus' Mariology,[7] on the history of the doctrine of the Immaculate Conception,[8] on the feast of the Expectation of Our Lady, and so forth—[9]are notable particularly for their rigorous exactness in the use of sources. One finds no shadow of overstatement, no "favorable" interpretations. There is only complete fidelity to the sources which, one suspects, is rooted in true reverence for such sources.

One paper, neither exclusively historical nor exclusively theological, contains a lucid explanation of the nature and basis of our belief in the apparitions of Our Lady of Lourdes.[10] It is also a perfect illustration of the theologian's use of the general teaching of the *magisterium* in Mariological discussion. To the question, "Must we believe that the Mother of God really appeared at Lourdes?": Father Connell points out that Benedict XIV explained that ecclesiastical approbation of such events is approbation of them as probable and piously worthy of belief; Pius XII taught that non-infallible Papal statements must be accepted with unhesitating, internal, religious assent. Therefore to deny the Lourdes apparitions would involve grave sin—the sin of not submitting to the opinion officially set forth by the supreme Pontiff. The elements of solution demand only one thing: whole-hearted attachment to the *magisterium*. Given that, Mariology cannot stray.

The more doctrinal papers are perhaps of even greater importance. Father Connell has published rather full theological discussions of many of the mysteries of Mary: her Divine Maternity (and Virginity);[11] her Immaculate Conception (and sinless-

[7] *Loc. cit.*; "'The Glories of Mary' and its Author," *AER*, CXX, 5 (May, 1949), 398-406; "Saint Alphonsus and the Queenship of Mary," *Alma Socia Christi*, III (Rome, 1952), 122-26.

[8] "The Historical Development of the Dogma of the Immaculate Conception," *AER*, CXIV, 5 (May, 1946), 340-46.

[9] "The Expectation of the Blessed Virgin," *AER*, CXXV, 6 (Dec., 1951), 401-406.

[10] "Our Lady of Lourdes and the Marian Year," *AER*, CXXX, 2 (Feb., 1954), 84-89.

[11] "The Divine Maternity," Address to the Mariological Institute, St. John's University, Brooklyn, N. Y., February 17, 1958 (To be published); "Behold the Handmaid of the Lord," *AER*, CXXX, 3 (March, 1954), 183-186; "Mary God's Mother," *Our Lady's Digest*, X (Dec., 1955), 225-28.

ness);[12] her fullness of personal sanctity;[13] her knowledge;[14] her mediation of all graces given to men;[15] her glorious Assumption into heaven.[16]

Common to all these is a clarity of presentation which makes them readable to well-educated Catholics generally as well as to theological specialists. It may well be that this unusual uniting of excellent scholarship with ease of presentation is Father Connell's greatest single theological contribution.

The structure of these doctrinal Mariological articles is generally similar. They begin with an exact statement of the mystery to be treated, accompanied by a history of the problem in instances in which historical disagreements made the point at issue more precise. Secondly the Catholic answer is given. Generally the reasons of congruity are exposed quite briefly, but the arguments from the data of revelation are very thoroughly examined. Nothing is overstated. Then finally there comes a treatment of aspects which accompany the essential mystery—for example the role of virginity and personal holiness relative to her motherhood of God.

Some aspects of certain papers demand to be emphasized. The articles on the Immaculate Conception avoid all needless subtlety yet quietly give a convincingly clear answer to controverted points. Without even explicitly raising the question of the formal constitutive of the Immaculate Conception Father Connell shows that it is habitual grace, substantially, preservation modally. The thorny question of what kind of *debitum peccati* Mary had is answered definitely. Mary was included in the decree of God determining that all the descendants of Adam would be deprived of sanctifying

[12] "The Historical Development of the Dogma of the Immaculate Conception," *AER*, CXIV, 5 (May, 1946), 340-46; "Mary Conceived Without Sin," Address to Columbus Council Forum, Dec. 2, 1951; "The Immaculate Conception," Address to the Marian Convocation, Esopus, New York, Oct. 30, 1954.

[13] "The Initial Grace of the Blessed Virgin Mary," *Virgo Immaculata*, IX (Rome, 1957), 322-32.

[14] "Our Lady's Knowledge," *Mariology*, ed. Juniper Carol, O.F.M., III.

[15] "Mary, Mediatress of All Graces," *AER*, XCIV, 5 (May, 1936), 467-71.

[16] "The Doctrine of Mary's Assumption," Address to the Institute of Russian Studies, Fordham University, New York, Mar. 31, 1954; "The Dogma of Mary's Assumption," Sermon at the National Shrine of the Immaculate Conception, Nov. 1, 1950.

grace, in the event of his sin, to this extent, that she would have been conceived in original sin, if a special grace of the Almighty had not preserved her . . . this doctrine implies nothing derogatory to the perfect sancity of Our Lady . . . it simply means that the general law of the present state of mankind demanded that she be conceived in original sin, though God preserved her from this.[17] Noteworthy too is Father Connell's short, emphatic precising of the Immaculate Conception from such other mysteries as Mary's life-long sinlessness and her personal holiness.

The treatment of Our Lady's personal sanctity, particularly her initial sanctity, carefully emphasizes what is certain—for instance the specific identity of Mary's sanctity and ours, and the fact that her sanctity is extraordinarily great—yet asserts much more than this as probable—for instance, that by her initial grace Mary surpassed the consummated grace of all other Saints and Angels, even collectively taken.

The same careful distinction between certainty and opinion marks the treatment of Our Lady's knowledge. Father Connell does not hesitate to predicate of Mary the probabilities that from time to time even in this life she enjoyed the Beatific Vision, and had habitually infused, supernatural knowledge. The general tendency is to assert of Our Lady, as probable, all intellectual perfection not opposed in any way to her definite limitations as a *viator,* one certainly having faith and capable of meriting heaven.

Most striking in Father Connell's work on Our Lady's Assumption is the strong defense of the Pope's right to define in such a matter, and the important distinction made between mere arguments of congruity and the theological derivation of one mystery from another implicitly containing it. So, for instance, the proof of Mary's Assumption from her Immaculate Conception, used by Pius XII in the Bull on the Assumption, is theologically probative, not a mere statement of fitness. The revealed truth of Our Lady's original sinlessness truly contains her bodily Assumption as a real implication.[18]

[17] "The Immaculate Conception," Address to the Marian Convocation, Esopus, New York, Oct. 30, 1954.

[18] "The Doctrine of Mary's Assumption," Address to the Institute of Russian Studies, Fordham University, New York, Mar. 31, 1954.

In general Father Connell's Mariology is scholarly yet mercifully free of needless technicality. Joyful loyalty to the *magisterium* of the Church marks its every page; that, and the true theologian's reverence for God's revelation to men. From this latter springs the constant care to set off what is only probable from what is certain. The former, mere human opinion, can never be put on the same plane with truths which are contained, even implicitly, in the infallible truth God has revealed.

To Mariology Father Connell has contributed in other ways than in his writing—for example in countless sermons of his own,[19] and in his sermon outlines for other priests. But I should like to pay brief tribute particularly to his incalculable assistance to the Mariological Society of America. In the difficult days when the Society was only a dream the guidance, advice, and deep interest of this outstanding theologian gave assurance that the organization would become a reality. When the time was exactly right he urged and aided in those practical steps which eventuated in the Society's birth in 1950. As its first Vice-President he gave the association not only the great prestige of his name; he gave, too, and at every turn, the wise, moderate counsel which, gratefully followed, gave to the Society competence and balance.

As Father Connell retires from Catholic University's School of Theology this prayer for him wells up in the soul of countless American priests who through the years have come deeply to love and reverence him; a prayer, that he may be much loved and long protected by that holy Mother of God whom he has served well.

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[19] Father Connell's Sermons on Our Lady are numerous and often very doctrinal in content. Because of the difficulty in obtaining copies of them, I have seldom cited any of them in this article.

FATHER CONNELL AND SACRAMENTAL THEOLOGY

Father Connell's interest in the science of God is far too catholic for the members of any one branch of theology to consider him as their own exclusively. There are reasons, however, for saying that, whatever other honorable titles may be his, he deserves a place among the modern authorities in Sacramental Theology. It is the purpose of this article to present some of these reasons.

Mention must be made first of all of his textbook, *De Sacramentis Ecclesiae*.[1] This book was written for American seminarians and supplies them and their teachers with a clear presentation of the essentials of the sacraments in general and the three sacraments of initiation. It fulfills the function of a text in a manner in which too few other manuals do, omitting nothing essential and, at the same time, including nothing unnecessary. It supplies the teacher with a basic outline without taking over his proper contribution of explanation and expansion. It gives the student that for which he is constantly calling, a "practical" reference book, without reducing his study of theology to the level of a college religion course. Father Charles Davis in a significant appraisal of theological study in the seminary has observed wisely, "The seminary course must be an integral, ordered and living presentation of revealed truth. The scientific solidity of the treatment does not mean that erudition can run riot and that side-issues can be allowed to prevent the imparting of an ordered and finished synthesis; nor does it imply that God's message of salvation must be viewed as a series of remote abstractions."[2] It would be difficult to find a presentation which better attains this balance than that given by Father Connell in the tracts treated in this book. One of the great problems in Sacramental Theology, as every teacher and student knows, is the proper selection of material which will give the student an intelligent grasp of the involved questions without smothering his budding interest in theological investigation. The judicious summation of such matter

[1] Published at Bruges by Beyaert and at New York by Pustet in 1933.
[2] "Theology and the Seminary," *The Clergy Review*, XLII, 707 f.

by Father Connell gives his work a value not found in many other manuals.

Father Connell, as many other theological writers, has written generally in answer to definite "calls." At times these calls have come from students, more often from priests engaged in parochial work or in graduate study, not infrequently from the needs of the ever increasing number of the laity who seek a deeper grasp of the faith, and constantly from the challenges of our modern world. This readiness to be of service to all, this sense of responsibility, has given us a wide range of material on the sacraments from his pen, but this is not an unmixed blessing. For in meeting the diverse questions which come to him daily Father Connell has been deprived of the time to give us an extensive treatment of many of the areas of Sacramental Theology on which the light of his exposition would be very helpful.

This regret will certainly be experienced by one who, after studying the theological involvements concerning the distinction between the episcopacy and the priesthood, comes upon Father Connell's articles, "The Episcopate,"[3] and "The Origin of the Presbyterate."[4] In the first, after a clear statement of what the *magisterium* has settled, the main opinions of theologians are listed: that which considers the episcopate a distinct order, that which looks on it as the intrinsic extension of the lower order, and that (to which the author subscribes) which describes it as the extrinsic extension of the presbyterate. It is to be expected that not every reader will agree with the position adopted by the author, but no matter how different his ultimate choice of opinion, he will have profited greatly from the reading of this clear outline of this very involved question. In addition, he will undoubtedly be better prepared to consider such allied matters as the nature of the priestly power to confirm and ordain and the valid reception of the episcopacy by one not a priest. In the face of the growing historical evidence which brings new importance to such questions, a clear concept of the possibilities regarding the episcopate and the presbyterate is absolutely essential and the contribution of Father Connell's article is significant in supplying a clear outline for discussion.

[3] *AER*, LXXII, 337-45; LXXXII, 225-33.
[4] *AER*, LXXII, 225-33.

In the second of the above mentioned pieces we find a logical presentation of the whole question of the presbyters in the first centuries and the various opinions presented by the theological schools together with the reasons for each position. The measure of the value of this article is not the reader's agreement or disagreement with the author's opinion but whether his own grasp of the problem is not clearer from the study of this brief accurate account. Whatever his own decision, the reader will not be left, as he not infrequently may be after other articles on such disputed questions, with only a hazy notion of the writer's own preference. "The theory we advocate staunchly asserts that the presbyterate is a portion of the priesthood established by our Divine Redeemer, but it contends that the determination as to what measure of the priestly powers should constitute the presbyterate was made by the Church, in virtue of a general commission granted to her by Christ."[5]

Mention should be made here, also, in connection with the tract on Holy Orders, of the article "Anglican 'Continuity' and Anglican Orders,"[6] which is noteworthy for its clear summation of the questions discussed.

When invited to contribute to the volume honoring Father Reginald Garrigou-Lagrange, O.P., Father Connell chose to treat of the effects of the Blessed Eucharist. In this article, "The Sacrament of Divine Charity,"[7] he gives a most orderly picture of the manner in which all the effects of the Holy Eucharist can be understood as flowing from the principal effect, the increase of actual charity. "It is evident, therefore, that all the effects of the Holy Eucharist, divergent though they may seem at first sight, are in reality necessary consequences or connatural concomitants of actual divine charity, the special sacramental grace of this marvelous sacrament."[8] We cannot but recall, as we read these words, written six years before *Mystici Corporis,* the statement of Pope Pius XII that in the Eucharist "the very Author of supernatural grace is given to us, so that through Him we may receive the spirit of charity in which we are bidden to live now no longer

[5] *AER,* LXXXII, 230 f.
[6] *AER,* XCVI, 513-18.
[7] *Angelicum,* XIV, 87-101.
[8] *Loc. cit.,* 100.

our own life but the life of Christ, and to love the Redeemer Himself in all the members of His social Body."[9]

From 1921 until comparatively recently *The American Ecclesiastical Review* published a summary by Father Connell of current works and articles entitled "Recent Theology." While all of these do not treat exclusively of Sacramental Theology, as did the first, there is hardly a single one which does not contain many references to publications in the field. When we consider the amount of reading required for the composition of such a summary twice a year, we are given a clue to the universal awareness of theological thought and especially that pertaining to the sacraments, reflected in all Father Connell's writings. As we read these chapters in the history of modern theological thought we regret that the author allows himself to comment on the matters referred to only infrequently. The few times he does venture personal opinions are most enlightening. One of the points on which he speaks occasionally is the theory of Father Maurice de la Taille, S.J., on the essence of the sacrifice of the Mass. The value of these comments is attested to by Father de la Taille himself. In writing a reply to critics of his theory, he says, "It is a great pleasure for me to place here on record the debt of gratitude which I owe to several contributors to the *Ecclesiastical Review:* . . . to the Rev. F. J. Connell, C.SS.R., who stepped in more than once with kindly remarks."[10]

Certainly worthy of mention in this evaluation of his contribution to Sacramental Theology is Father Connell's article treating of the truths necessary for salvation, contained in "Priestly Ministry and the Essentials of Faith."[11] No teacher or student is unaware of the connection between this subject and such knotty questions of the theology of the sacraments as the *remedium naturae* and the necessity of Baptism. This article is a helpful supplement to the study of these matters.

It is of interest to note that the first article which Father Connell wrote for *The American Ecclesiastical Review* in 1920 treated of two aspects of theology which are dear to the heart of

[9] *The Mystical Body of Christ*. N.C.W.C. trans., 32.
[10] *AER*, LXXI, 1 f.
[11] *AER*, LXXVI, 570-79.

every priest. In the article, "Our Lady and the Sacraments,"[12] he sums up with the precision of a true doctor what would be found in manuals, if at all, only after a careful examination of the fine print in the tracts on the individual sacraments. "It is very probable that Mary received at least three sacraments of the New Law—Baptism, Holy Eucharist, and (in its effects) Confirmation. Penance and Holy Orders she surely did not receive. It is at least probable that she received Extreme Unction, but it is very improbable that she received the Sacrament of Matrimony."[13]

Thus far we have been considering Father Connell's efforts on behalf of the dogmatic aspects of Sacramental Theology. This is but a part, as everyone knows, of his contribution to this field of theological study. In his continual writings on moral questions he has thrown much light on the moral and canonical aspects of the sacraments. The questions which he has answered in *The American Ecclesiastical Review* over the years have treated of difficult points of teaching and practice to which priests and students for the priesthood have looked as an unfailing source of instruction. A catalogue of those questions treating of sacramental matters reveals that no one of the seven sacraments has been omitted and that, on the whole, the major questions which arise in connection with their administration and reception are all treated in some detail in this case book of sacramental theology. It would be impossible to evaluate accurately this service to our theological writing and sacramental practice.

From time to time the call has come to Father Connell for treatment of such questions at greater length than possible in a response to questioners. Some of these should be mentioned specifically. In discussing what, in his own words, is "one of the most difficult problems in moral theology" Father Connell's article, "Administration of Baptism to Unknown Dying Persons,"[14] gives a clear picture of the principles and an outright statement for the guidance of the priest facing the actual problem. This article is an example of the author's characteristic combination of theorist and practical man of action.

[12] *AER*, LXII, 532-39.
[13] *Loc. cit.*, 539.
[14] *AER*, CXII, 389-92.

Another article which everyone who has instructed youngsters will welcome is that entitled "Holy Communion Through Coercion."[15] The whole tenor of this presentation is summed up in the following words of Father Connell, "External pressure can produce external acts, but of itself it cannot arouse the dispositions of mind and heart that are the essence of Catholic piety."[16]

Father Connell is indeed alert to note areas of religious thought which are overshadowed from time to time by misleading teaching. He is quick to throw light on such situations and when the question admits of several possible views he states his own without ambiguity. A case in point is the series concerning the sacrament of Matrimony and the rights of individuals in which he debated against Dom Moore.[17] More recently he took up his pen against some opinions about Matrimony defended by Father Vann.[18]

When the Holy See extended to pastors and some other priests the faculty to administer the sacrament of Confirmation in danger of death Father Connell supplied a needed commentary on the decree.[19]

A number of articles concerned with the problems met by a priest engaged in the administration of the sacraments in hospitals form a practical handbook for priests called to this important work.[20] In these Father Connell treats of the difficulties which arise in connection with the sacraments of Baptism, Penance, Holy Eucharist, Extreme Unction, and Matrimony in hospitals. The need of such commentary is well stated in the opening article: "Our standard works of moral and pastoral theology give little attention to the difficulties of a chaplain in such a situation. They seem to suppose that the sick and dying are in their homes or in a Catholic institution, whereas the fact is that hospitalization is a common feature of modern life in America, and a great number of Catholics are patients in hospitals that are not under Catholic management."[21]

[15] *AER*, CX, 162-68.
[16] *Loc. cit.*, 167 f.
[17] *AER*, XCVIIII, 507-18; C, 331-34, 445 f; CI, 21-30, 69; CIII, 54-59.
[18] *AER*, CXXVIIII, 54 f; CXXX, 391-97.
[19] *AER*, CXVI, 241-65.
[20] *AER*, CXVIII, 254-64; CXVIIII, 19-27, 95-104; CXX, 92-100.
[21] *AER*, CXVIII, 254.

When the First revision of the Eucharistic fast came, Father Connell was not slow in giving to priests the interpretation of this Apostolic Constitution, of which they were in need.[22] Later he answered questions on the latest revision, *Sacram Communionem.*[23]

In fulfilling his calling as teacher of theology Father Connell's aim has been to be "all things to all men." Thus his efforts on behalf of the faithful of Christ have not been limited to the preparation of their priests in matters theological but he has made time in his busy round of duties to publish works for the laity themselves on the sacraments. In 1938 he published a series of pamphlets on the individual sacraments[24] and a year later gave to Catholics a little book, *The Seven Sacraments.*[25] He did not leave the laity without an authoritative source on the moral aspects of Sacramental Theology for in his universally acclaimed *Outlines of Moral Theology*[26] he has treated of all the points of Sacramental Theology which come within the interest or need of those not specially trained in this science.

As combining his desires to serve both priests and people mention should be made of the series of outlines for sermons on the sacraments contained in his *Sunday Sermon Outlines.*[27]

These are some of the tangible proofs of the truly significant work Father Connell has done for the theology of the sacraments. It would be a great mistake, however, to consider them as an adequate picture. Words cannot describe what he has done for this branch of theology by his twenty-one years of teaching the sacraments at Mount Saint Alphonsus Seminary at Esopus, New York, the major seminary of his own Redemptorist Congregation, the years of teaching at The Catholic University of America, serving seminarians and priest students from all over this country and other parts of the world, the untold personal replies to his unending correspondents, and the clarification of matters given to priests and laity throughout the land by public conferences, summer schools, and the like.

[22] *AER,* CXXVIII, 241-54.
[23] *AER,* CXXXVII, 51-55.
[24] Published at Brooklyn by the International Truth Society.
[25] Published at New York by the Paulist Press.
[26] Published at Milwaukee by Bruce in 1953.
[27] Published at New York by Pustet in 1955.

The description of the outstanding features of Father Connell's contribution to Sacramental Theology is indeed impressive and, by itself, would merit him a place of honor among the great of the field. But mere quantity is not what constitutes his influence. In all that he has written or spoken on the sacraments there is that special quality which has become synonymous with his name. This quality is a rare combination of learning without pedantry, clarity without compromise, completeness without verbosity, and courage without boldness, springing from a sense of responsibility to God Who has revealed and to men to whom He has spoken.

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THE INFLUENCE OF FATHER CONNELL ON MORAL THEOLOGY IN THE UNITED STATES

The theological history of the United States is a short one in comparison with the theological history of some of the European countries. One who has exercised a beneficial influence on the Sacred Theology of a country, even though that country be a young one, has earned a rare distinction. In the history of the United States there are several priests who merit this distinction. Certainly, one of these priests is Father Francis J. Connell, C.SS.R.

It is one of the curious incidents of history that Father Connell began his priestly career with the hope of being assigned to the Mission Band of the Redemptorist Fathers. He had also hoped that he would not be assigned to teaching. Two years after his ordination he was assigned to teaching dogmatic theology at the Redemptorist Seminary in Esopus, New York. Twenty-five years later he was offered the professorship of moral theology at Catholic University. For the last eighteen years he has distinguished himself in this capacity. His renown and authority in the field of moral theology is acknowledged in other parts of the world, but it is in the United States that he is best known and it is here that he has exercised the greatest influence. The composite influence exercised by Father Connell has come through his teaching, writings, and lectures. In retrospect, the classroom that was not wanted has turned out to be the scene of much of the missionary work that was hoped for at the time of ordination.

In assessing the influence of Father Connell in the realm of moral theology through his teaching, one must consider the hundreds of clerics, diocesan and religious, whom he has taught. These clerics, who have come from practically every diocese and religious community in the country, have gained much of their knowledge of moral theology from Father Connell. For the most part, they have returned to their diocese or community with a deep interest in the subject and with an awareness of the moral aspect of present-day problems, especially those pertaining to this country. I think anyone who has known Father Connell would agree that the young student who has completed his moral theology with Father Connell has not only acquired a knowledge of the

subject, but has been imbued with an attitude towards the subject that will maintain a lively interest in this aspect of theology for his entire priestly life.

If there is one characteristic that has been outstanding in Father Connell's presentation of the doctrine of moral theology, it is his clarity. He has a remarkable talent for clear exposition. This talent has proved a great aid to a student's acquiring a thorough knowledge of the subject. Needless to say, it is one of the reasons that Father Connell is esteemed so highly. Besides clarity of exposition, the demand that is made for a mastery of the moral principles equips a student with the knowledge necessary for him to fulfill fruitfully the role of confessor in his later life. In this country this aspect of the moral theology course justly receives greater emphasis than it does in many other countries.

Moreover, Father Connell has always shown an interest in the difficulties that occur to the student. No matter what the question may be, the answer is given with a clarity and an interested concern that will insure the point being remembered for a long time.

In his teaching, whether it be public or private, Father Connell definitely expresses his personal views on disputed questions. He explains in detail why he holds this or that particular position. Other views are stated and the reasons given for them. The student is directed to select the view that seems to have the greatest intrinsic probability. A good example of this procedure is found in the treatment of the moral systems that are used for solving doubts. In treating this problem the various systems are explained and the reasons for accepting equiprobabilism are stated. The student is required to know the basic principles of the various systems. The student may select any approved system, even though Father Connell is a firm adherent of equiprobabilism.

One of the factors that has added to the influence of Father Connell in his role as teacher has been his constant example of fairness towards those who differ with him in theological views. On more than one occasion this point has been brought out both by the students themselves and by those who have worked with Father Connell.

To many priests of the country Father Connell is known only through his writings and lectures. Through these media he has

exercised a strong influence on many American clerics whom he has never met. His writings in the various theological periodicals of this country have made his name known to practically every priest in the country. Among his other contributions, the "Answers to Questions" section of *The American Ecclesiastical Review* has proved stimulating and thought-provoking for the last fourteen years. If one were to glance through this section, he would agree that the subject matter is extensive and that the solutions are characterized by sound judgment. During the last fourteen years he has been a constant contributor to this periodical. In the near future the Catholic University Press will publish these answers of Father Connell to many questions, divided into topical categories.

During his years as a public figure Father Connell has shown an open-mindedness toward any theological view that can claim reasonable arguments for its intrinsic probability. A view that can neither claim reliable authors in its favor nor be supported by sound arguments is sure to be opposed by him.

Although Father Connell in his writings and lectures has constantly advocated a freedom of choice in the selection of one's position in a disputed question, he has unmistakingly defined the boundary line as the declaration of the Church. His writings have shown more than an exclusive adherence to the propositions of the Catholic faith. He has distinguished himself for his loyalty to the Church. There has been in his writings and lectures what might be termed "a natural attraction to the center of authority in the Church, the words of the Holy Father." Whenever a doctrine has shown a tendency to deviate from the perfect line of orthodoxy, whether this be by excess or defect, that doctrine has always aroused his suspicions. On the other hand, the orthodoxy of Father Connell's writings has never been questioned. Not only have his views been orthodox, but Father Connell has an enviable record of being in substantial conformity with papal decisions that have been subsequent to the discussions. In all of the writing that Father Connell has done he has not propounded a view that has been in variance with the utterances of the Holy See. Constantly he has expressed views that were in substantial accordance with later decisions of the Holy See.

One dispute that was carried on for some time pertained to the licitness of a couple's practicing periodic continence when they

had mutually agreed to the procedure and to whom there was no spiritual danger in the practice, but who had no other reason than avoiding childbirth. The precise morality of such a procedure had been argued by theologians for some years. One group of theologians had maintained that the practice was licit *per se* and illicit *per accidens*. The other group had maintained that the practice was illicit *per se* and licit *per accidens*, that is, the practice would be licit or not according to whether or not the couple had sufficient reason to adopt the procedure. In the discussions that took place it was pointed out that the practice of periodic continence should be explained as a theory; the research taking place on the subject permits one to look forward to further scientific knowledge in the years to come. Concerning the morality of rhythm, Father Connell had maintained that the practice was *per se* illicit, though it could become justifiable because of one or more of several reasons. The Holy Father in his discourse of October 9, 1951 treated the matter quite completely. After speaking of "this well known theory and of the progress that can still be foreseen in this matter . . .," he discussed the morality of the practice and, although the citation is quite lengthy, it is pertinent to the present point:

> The moral lawfulness of limiting the matrimonial act to the time of natural sterility would be affirmed or denied, according as to whether or not the intention to keep constantly to these periods is based on sufficient and reliable moral grounds. The sole fact that they are willing to accept and bring up the child that is born, notwithstanding the precautions they have taken, would not of itself be a sufficient guarantee of a right intention and of the unquestionable morality of the motives themselves. The reason is that marriage binds to a state of life which, while conferring certain rights, at the same time imposes the accomplishment of a positive work that belongs to the very state of wedlock. This being so, the general principle can now be stated that the fulfillment of a positive duty may be withheld should grave reasons, independent of the good will of those obliged to it, show that such fulfillment is untimely or make it evident that it cannot equitably be demanded by that which requires the fulfillment—in this case, the human race.[1]

The view proposed, relative to the morality of the practice of periodic continence, by Father Connell was later confirmed by the papal statement. With regard to the added problem of whether

[1] *Catholic Documents*, VI, 8 f.

the use of periodic continence is morally permitted to *any* couple, provided they have brought four or five children into the world, even though no other justifying reason is present, there is further disagreement. Father Connell maintains:

> The divinely imposed obligation to procreate remains substantially unmodified, even when a couple have seven or eight children, presuming that they wish to make use of their rights and have no serious reason for not having more children. Certainly, a couple who have given life to so many will have sufficient reasons to avoid an increase in the family because of financial limitation, housing difficulties, etc. But I cannot admit that the mere fact that Divine Providence is prepared to give them more children, when they already have a considerable number, is of itself a sufficient reason to exempt them from the further exercise of parenthood.[2]

The other view maintained that "a couple who have had four or five children have fulfilled their obligation to conserve the human race and are therefore permitted to practice periodic continence." It does not seem that this point can be definitely settled from an examination of the text of the Holy Father's discourse. In reality, it would be a rare instance for a couple having seven or eight children not to have one or another of the justifying reasons present. Abstracting from the practical order, I do not believe that either side can demonstrate its position from the words of the Holy Father. If there are good reasons for both positions, a priest could apply the more lenient view in his practice, unless the Holy See decides to the contrary or further discussions present reasons that make one view certain.

Another view expressed by Father Connell and later confirmed by a papal statement has reference to the morality of using "truth serums." It was pointed out that such a procedure, even though it may be productive of much good, would constitute a violation of a person's right to secrecy. The action would be permissible if the person involved freely gave his consent. The view defending a person's right to marry, even though afflicted with some disease, provided he has the mental and physical qualifications and the other person knows of the condition, was also confirmed by a later papal statement. The "conscientious objector" in principle was not per-

[2] *AER*, CXXVII, 2 (Aug., 1952), 140.

mitted recourse to the teachings of moral theology, according to the stand taken by Father Connell. A later statement of the Holy See confirmed this view.

Some of the views expressed by Father Connell were more strict than current opinions. His condemnation of prize-fighting is an example of a view stricter than was commonly maintained at the time. Today it is commonly held that prize-fighting as it is currently carried out is illicit. Father Connell's views on the sinfulness of attending "B" movies received wide publicity. His treatment of the much discussed juvenile company-keeping received even a wider publicity. Although he adopts a rather strict view in the matter of juvenile company-keeping, he reasons that this is not only a question of danger to the virtue of purity, but that the entire matter must also be considered as a danger to a successful marriage, etc.

Father Connell has not hesitated to propose views on problems that were more lenient than those current at the time. We find examples of this in the surgical problem of the release of excessive amniotic fluid, the reason permitting passivity on the part of an innocent wife in the sin of contraception, the lawfulness of baptizing an unconscious dying adult. In this last point he did not hesitate to change his view from a stricter one he had formerly proposed. At times, an opinion has been misinterpreted, as for instance, Father Connell's encouragement to non-Catholic parents to have their children receive religious instruction in their respective creeds.

In the books pertaining to moral theology that he has published, Father Connell has exercised an influence on the moral theology of the country. *Morals in Politics and Professions* was intended as a guide for Catholics in public life. The book stressed the obligation and duty of the various public officials. The priests of the country were aided in having a short, concise and well-balanced discussion of the problems about which they have been consulted by those in public office, as well as doctors, lawyers, public-school teachers, etc. The book was of particular help to the priests of this country because the text books of theology are so defective in the treatment of this matter. The standard textbooks do not discuss to any considerable extent or in any detail the various violations that are involved in the malperformance of the public

official's duty. This is particularly true in the question of graft. In the treatment of this subject Father Connell presents a view that is not universally accepted by theologians, but appears to be backed up by good reasons. He has maintained that "in practically all instances in which a person in public life grows richer by virtue of that office over and above his salary, he is violating commutative justice. . . . This occurs in practically all instances, for there can be exceptions in the matter of small gifts. . . ." The book has helped focus attention on certain unsavory practices that occur so often in public life.

His *Outlines of Moral Theology* has fulfilled its task of stating the moral principles in a clear and concise way with special emphasis on moral problems that are current today in this country. This book is a prelude to a complete treatment of Moral Theology which Father Connell hopes to complete after his retirement from teaching.

Father Connell's influence has been felt by the many chaplains with whom he has met every month on their day of recollection at Holy Redeemer College, Washington. During the last ten years there must have been several hundred chaplains who have participated in these moral seminars, where the problems pertinent to their particular situations have been discussed.

On the Catholic Hour he has given series of talks on marriage, war, the duties of public officials, etc.

All in all, as one looks over the career of Father Connell before he retires from the field of active teaching, one cannot help but see a task well done—so well done that he merits the rare distinction of being one who has exercised a beneficial influence on the Sacred Theology of his country.

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FATHER CONNELL AS A CATECHIST[1]

God alone knows fully what God is *quoad se;* and only God and Father Connell know what Father Connell is *quoad se.* So, in this gladsome contribution to the issue of *The American Ecclesiastical Review* dedicated to Father Connell, we shall begin by saying what Father Connell is *quoad nos.*

Shortly after arriving in Washington in the 1940's, I had the privilege of visiting the Redemptorist house, and there my main interest was to inquire about Father Connell, as the tourist in Washington asks first about the Capitol.

My specific question was: "Is Father Connell a man or is he the Redemptorist name for a *collegium scriptorum*?"

After satisfying myself about his individuality, as well as his extraordinary productivity, I one day had the courage—when the veterans returning to college asked me a question I never heard of—to call him by phone for an answer. The great man amazed me by his kind and all-out helpfulness.

But his writings still left me with the impression that he was a large man, strong and forceful and (I *have* to say it), *very dogmatic.* Meeting him subsequently disabused me of that notion, and since that time I have always rejoiced in, and enjoyed, the humility and

[1] The capital contribution made by Father Connell to the Confraternity of Christian Doctrine, in its revision of the Baltimore Catechism No. 2, beginning in 1936, is revealed in an editor's footnote to Father Connell's article, "Catechism Revision," in *The Confraternity Comes of Age: A Historical Symposium* (Paterson, N. J.: Confraternity Publications, 1956), p. 192. Later, using the Revised Confraternity Catechism No. 2 as a base, he revised the old Baltimore Catechism No. 3 (New York: Benziger Brothers, 1943). Still later, using the new Confraternity edition of the Baltimore Catechism No. 3 (due mainly to the personal activity of the late Archbishop McNicholas), and adding sections summarizing the most important truths pertinent to each lesson, as well as study helps (in which he was assisted by Fr. Thomas Chapman, C.SS.R.), he published *Father Connell's Confraternity Edition of the New Baltimore Catechism No. 3* (New York: Benziger Brothers, 1949).

The long list of Father Connell's other catechetical works will be found in *A Comprehensive Chronological Bibliography of the Works of the Very Rev. Francis Connell, C.SS.R.,* being prepared by Brother Robert Sullivan, C.F.X., of Flaget High School, in Louisville, Ky.

gentleness of this cheerful cherub, and have come to know him, like all his friends, as Father "Frankie."

The solution to the mysterious contrast between the man and his writings lies, I think now, in his catechetical method, even in popular lectures, and pronouncements to the press.

He always aims to be simple and clear, and to "cut things clean," stating the ordinary thing, not the exception. ". . . answers should be brief," he says, "and directly to the point. There are some who surround the response to a question with so much accessory matter that it is difficult to find the answer to the precise point that has been asked."[2]

Again, he writes, "Young folks desire definite statements without too many distinctions, although at times a correct answer to a question cannot be given without a distinction—for example, 'Is kissing always a mortal sin?' But when there is question of something which is almost always a grave sin—even though there might be rare exceptions—the teacher should simply state that this action or custom is ordinarily a mortal sin. Thus, I would not hesitate to make such a statement if asked about the sinfulness of 'necking' or 'petting' or 'steady company-keeping' by high school students."[3]

[2] "Religious Teaching in the Diocesan Newspaper," *The Catholic Journalist*, VI (March, 1955), 3-4.

[3] "Sex Instruction in the High School," *Catholic Educational Review*, XVIII (Sept. 1949), 446. The moderation and reasonableness and sanity of Father Connell's position on sex and sex instruction is made clear by his insistence that the true Catholic position lies between two extremes: that of teaching every detail of sexual physiology to children as early as possible in the educational curriculum and that of keeping boys and girls totally ignorant as long as possible of what are called "the facts of life." Cf. "Sex Instruction of the Young," *Journal of Religious Instruction*, XV, (October 1944), 225. In the first article cited in this footnote, on page 443, he characterizes the latter attitude as "the naive theory that ignorance is a guarantee of innocence." He adds, on p. 447, that *knowledge* (italics mine) joined to the motive of cultivating purity will prove a great help. . . .

What he says about adolescent "company-keeping" is best understood in the light of the following: "Because a Catholic boy likes to walk to school with the girl who lives next door is no reason why he should be eyed askance as one on the verge of moral ruin." He adds that "chaste and moderate friendship is quite permissible . . . and even desirable. For if in the period of adolescence they are trained to associate with each other courteously and decently they will be better prepared for life than if they are segregated strictly in their school days and they are abruptly thrown

The other studies in this symposium, however, will show that in his strictly theological writings, and even in more popular lectures to priests, he is a "theologian distinguished for the profundity of his knowledge and clarity of presentation . . ."[4]

As a theologian, he can split hairs with the best. But, like St. Cyprian, Gerson, St. Peter Canisius, St. Robert Bellarmine, and Bishop Challoner, he has, among many varied gifts, the heart and mind of a great *catechist, a genius in elementary religious education.*

If one were acquainted only with his catechetical writings, or popular articles, or lectures, one would be amazed, perhaps, at his seeming preoccupation with the obvious. But this is only Father Connell the catechist.

As a catechist, he does not disdain "the weariness of going over the same old ground," and the difficulty of putting fresh life into old instructions. No doubt he would hold with St. Augustine that "we must judge our discourses by their effect on our hearers. The story may be familiar enough to us, who go on repeating it over and over again, but it is not so to those who are listening to it for the first time. Bearing this in mind, the catechist should put himself in the position of the hearer, and speak as though he were telling something new."[5]

In the work of catechizing, Father Connell shows the humility of all theologian-catechists, who do not indulge in the luxury of writing up to their own ideal, but bring themselves down to the level of the lowest of their hearers. As for the other marks of a good catechist—authority, modesty, and *hilaritas*—those who only read him can testify that he writes "as one having authority"; but those who sit at his feet are the ones privileged to know best his modesty and his *hilaritas.*[6]

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into each other's company when they go out into the world." Cf. "Teaching the Sixth Commandment and the Doctrine of Matrimony," *Catholic School Journal,* XLVI (April, 1946), 136.

[4] Kenneth B. Moore, O.Carm., reviewing "Sunday Sermon Outlines" in *AER,* CXXXV (December, 1951), 423.

[5] *Catholic Encyclopedia* (Special K of C edition, New York: The Encyc. Press, 1913), V, 77.

[6] *Ibid. Hilaritas* sometimes shines through even in his writing: "It seems hardly necessary to say that questions of a personal nature based on what the teacher believes to be actualized in the home of the pupils should never be employed. If a teacher anxious to convey the lesson that attendance at

The field of the catechism and the catechist, as conceived by Father Connell, is thus made clear in his statement of the objectives of the (Confraternity of Christian Doctrine) Revision of the Baltimore Catechism No. 2, in which he played a large part:

> The three chief objectives of those who revised the Catechism were exactness, clearness, and completeness. While striving for these objectives they had to keep in mind the supreme importance of brevity in a catechism. For a catechism is not the same as a textbook. A textbook contains substantially all that the pupil is expected to learn; but a catechism presents only an undeveloped sketch of Catholic doctrine. It is the task of the teacher to expand and explain the answers of the Catechism. We can compare a catechism to the map used in teaching geography. The map merely delineates the physical features of a section of country; it could never of itself give the student an adequate notion of the geography of the region. So, too, the catechism of itself could never give even a bright child sufficient knowledge of the Christian faith. It must be supplemented by the detailed explanations of the teacher. For this reason it is correct to say that the teacher of the Catechism is much more important than the text of the Catechism. A good teacher even with a poor catechism that is defective can accomplish much more than a poor teacher with an excellent Catechism.[7]

In presenting the matter of the catechism, the teacher is required to do more than hear the students reciting the catechism word for word. He must explain the book in "a logical, reasonable, convincing manner."[8] If theological points are presented in plain, simple language and illustrated by examples and analogies, says Father Connell, they will be correctly, though not adequately, understood by children.[9]

". . . Some manner of explanation," he says, "that will make even the sublime mysteries of the faith easier to grasp should be attempted, so that even the youngest pupils will perceive that faith is not

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Mass is a requisite feature of Catholic life asks one of her pupils: 'What does your father always do on Sunday morning?' she may receive the answer: 'He stays in bed.'" "Standards for Religion Teachers of Confraternity Classes," *Cath. Sch. Journal,* LII (February, 1952), 38.

[7] *The Confraternity Comes of Age, A Historical Symposium* (Confraternity Publications, 1956), pp. 194-95.

[8] Cf. *supra,* "Standards . . .," p. 37.

[9] "Theological Points for Catechetical Instructions," *AER,* LXX, 4 (April, 1924), 343.

opposed to reason." Moreover, the foundations of the authority of the Church must somehow be made clear to the children so that they will understand why we so often express our doctrines in the words of the Church.[10]

In addition to the dogmatic truths, basic moral truths must be explained, and the religion of the Church must be set forth against the background of current social problems, as well as of the attacks on the Church.[11]

Next, the teacher must know how to question the class: ". . . the ability to propose questions properly is very necessary for a good catechist. . . . The question must be free from unnecessary verbiage; it must be expressed in such a manner that the average child will know at once just what is being asked":

> Generally speaking, a question which calls for an explanatory answer is preferable to one which calls for a merely categorical answer. Thus, if we compare the question: "What kind of sin is it to damage people's property?" with the question: "Is it a sin of injustice to damage people's property?" we shall see that the former is the better type of question in that it calls for the answer: "A sin of injustice," whereas the latter is answered by the laconic "Yes." A disjunctive question is likely to confuse a younger child. The teacher who asks a pupil of the lower grades: "Is Extreme Unction a sacrament of the dead or a sacrament of the living?" runs the risk of hearing the answer: "Yes."[12]

While he insists on relatively scientific knowledge of our religion even in a lay catechist, Father Connell warns against overemphasizing the intellectual element in the presentation of doctrine on the catechetical level: "It can easily happen that the teacher of religion—especially if she is gifted with a high degree of pedagogical ability—will come to regard the imparting of religious truth to the minds of her pupils as the ultimate objective of her endeavors. This is a mistaken notion. The intellectual grasp of the truths of faith, important as it is, should be regarded as a means to a further end, the attainment of eternal salvation."[13]

Hence, not only knowledge, but enthusiasm and love must be communicated; and the approach must be positive: the catechist

[10] "Standards . . ." *ibid.*
[11] *Ibid.*
[12] *Ibid.*, p. 38.
[13] *Ibid.*, p. 39.

must avoid teaching virtue as a negative thing; he must avoid excesses and overstatements in denouncing sin (e.g., taking the name of the Lord in vain), in such a way as to cause children to regard venial sins as mortal.[14]

Father Connell himself *illustrates* in an article dealing with the teaching of the Resurrection how the complete catechist must, after presenting the historical details, deal also with its theological and devotional aspects, "proposed not as separate entities, but explained in such wise that they will blend together into an integral exposition of this doctrine that will be convincing, interesting, and inspiring."[15]

May this blessed priest and friend, who so wonderfully carries on the U. S. Redemptorist catechetical tradition of Venerable John M. Neumann, shine as a star, as promised to all those who instruct others unto justice—*for all eternity!*

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[14] "Efficiency in Teaching Catechism," *J. Rel. Inst.*, XIV (June, 1944), 855-56.

[15] "Teaching the Doctrine of the Resurrection," *J. Rel. Instr.*, XI (March, 1941), 601.

FATHER CONNELL: A PERSONAL PORTRAIT

Looking across the green expanse of the Catholic University campus almost any morning, one might see a diminutive white-haired figure in black hurrying along to Caldwell Hall. More than the inevitable briefcase clutched under his arm, or a rosary that swings from his fingers as he moves along, the unfailing good humor with which the passing student is saluted identifies the man as Father Francis Connell.

By this time of morning, Father Connell has already had quite a day. On an average schedule, he rises at 5:30 A.M. (a practice to which the ordinary religious becomes reconciled rather than accustomed), spends a half hour in mental prayer before offering Mass, which is followed by thanksgiving and a light breakfast.

After breakfast, Father is back at his typewriter or preparing for the classes which will consume the greater part of his morning. In the afternoons he finds time for private consultation, a quick swim at the University gymnasium or a set of tennis, and the answering of correspondence, before returning to his residence for rosary and meditation. Somehow, before the light in that corner room at Holy Redeemer College goes out at 11:30, he has recited the Divine Office *digne ac devote,* settled many a priest's conscience and answered many an office boy's query.

To most Americans, Francis J. Connell is the name of our most widely-quoted moralist, whose judgments in moral controversies have appeared in such diverse publications as *Time, Readers' Digest,* and *The Atlantic Monthly,* as well as in diocesan and national papers. But probably no religious in the land is as well known to different generations of the American clergy as this son of St. Alphonsus, whose brilliant lectures and tireless energy over the years have won in equal portion academic respect and personal affection.

The student of old who may now be an important bishop, a balding monsignor miles away, the foreign missionary confronted by unforeseen problems in moral theology, the new curate facing old problems in a neighboring metropolis, the anonymous *sacerdos perplexus* who appears from time to time in the letter columns of clerical journals—all make up the correspondents who write to

Father Connell an average of one hundred letters a month. All letters, it might be added, are scrupulously answered.

It has been estimated that Father Connell has had contact with some ten thousand American priests. He is personally acquainted with all four cardinals, and most of the bishops of the land.

In a teaching career that extends over forty years, he has taught over three thousand students. Days of recollection throughout the East; parochial duties on week ends; regular clergy conferences in Harrisburg, Washington, and Covington; retreats for priests in such diverse areas as Reno, Hartford, Detroit, Atlanta, and Rapid City, and for diocesan seminarians at St. Mary's Seminary, Roland Park, Baltimore, St. Mary's Seminary, Cleveland, and at Theological College in Washington—all these have introduced him to other thousands.

The academic career of the young Francis Connell first attracts attention in the graduation records of the famed Boston Latin School for the year 1905, when the young man was Franklin medalist (a distinction gained ten years earlier by another young man named James Gillis), and leader of a class of fifty-eight.

Father Connell's decision to study for the priesthood was neither sudden nor dramatic. He had the advantage of a good Catholic home, but despite the fact that his parish priests were interested in him, he had neither the advantage of a parochial education, nor the customary experience of an altar boy. Nevertheless, in the course of his years at Boston Latin School, Francis Connell quietly decided to become a priest, although undecided as to whether or not he should aspire to the religious or diocesan priesthood.

Following the custom of the graduating class of Boston Latin School, the young scholar took the Harvard entrance examinations, but in view of his aspirations to the priesthood, he decided to enter Boston College.

Boston College was relatively small then, and the students had ample opportunity to get to know their teachers. For the first time in his academic life, Francis Connell lived in an atmosphere of prayer and study, and developed a great affection for the Fathers of the Society of Jesus. Two of his professors, Father Thomas McCluskey, S.J., and Father Edward Tivnin, S.J., were later to become presidents of the University of Fordham.

It was at Boston College that the young collegian decided to become a religious, and it is humorous as well as significant to note that the priest who was to spend most of his future years in a classroom decided against applying for admittance to the Society of Jesus because he preferred a missionary to a teaching career!

As Father Connell himself describes it, one of the best known of the religious orders in Boston at this time was the Congregation of the Most Holy Redeemer. Their Mission Church of Our Lady of Perpetual Help was, and is, a great center of missionary activity in New England, and the headquarters of a band of distinguished Redemptorist preachers. Although he made no effort to induce his talented nephew to join the congregation, Father Michael Sheehan, Francis Connell's uncle, was a well-known member of the New England Redemptorists; and the uncle was probably delighted when the young man, towards the end of his second year at Boston College, applied for admission to the Redemptorists and was accepted.

The same zeal which burned in the heart of the young Francis Connell still burns in the heart of Father Francis Connell on the eve of his retirement. His life has been busy, but it has not been complex; for it has been devoted to one ideal—the priesthood of Jesus Christ. He expresses this ideal very simply:

> There is no happier man in the world than the Catholic priest whose heart burns with ardent love for his Divine Master. The priest has renounced many things that the world holds dear; he has to bear trials and disappointments with which the average lay person is unfamiliar. But the sacrifices he has willingly made in order to gain entrance into the privileged company of Christ's anointed ministers are trifling in comparison with the peace and joy that fills his heart when he realizes that he is the friend, the co-worker, and the ambassador of Jesus Christ.[1]

His novitiate years saw Francis Connell in Annapolis and Ilchester in Maryland, after which he studied at the Congregation's seminary at Esopus, in Ulster County, New York, from 1908 until 1914.

The young Mr. Connell became Father Connell at the end of his third year of theology in 1913 when he was twenty-five years of

[1] In "Going, Therefore, Teach," from the symposium *Why I Became a Priest*, edited by George L. Kane (Westminster, Maryland: The Newman Press, 1958), p. 64.

age. Following a second novitiate and parish duties in Brooklyn, the young priest taught dogmatic theology at Esopus from 1915 until 1921, when he departed for the Eternal City to study for his doctorate. Here he studied under the famous Dominican, Fr. Reginald Garrigou-Lagrange, and was later to be the American contributor to a *Festschrift* volume dedicated to that ageless and worthy friar in 1935. Father Connell was awarded his degree *summa cum laude* at the Angelicum Pontifical University in 1923, and came back to his native land for a year's missionary work, before returning to his *alma mater* at Esopus to teach dogmatic theology to young Redemptorists for the next sixteen years.

Father Connell has beautifully blended his career as a Redemptorist with his career as University professor, editor, and lecturer. He has had a considerable influence in the Redemptorist Baltimore province over the years, particularly on his many former students laboring now on foreign assignments in such distant places as Puerto Rico, Brazil, and Paraguay.

In 1940, Bishop Corrigan, then Rector of Catholic University, with the enthusiastic support of Archbishop Curley, invited Father Connell to come to Washington as a Professor of Dogma in the School of Sacred Theology.

The Redemptorist rule permits as outside duty only the teaching of moral theology in a pontifical university, but Father Connell's superiors readily granted the necessary dispensation.

Although his formidable background in dogmatic theology was to serve him well in future years as a moralist, Father Connell, as a result of staff reassignments, was providentially assigned to teach moral theology, the field in which he was to become famous.

This new teaching careeer in war-time Washington was conspicuously successful. From time to time the new Professor of Moral Theology was a Congressional witness before Committees on problems of moral relevance. He became an associate editor of *The American Ecclesiastical Review* in 1943, and received in 1954 both the Cardinal Spellman Award in Theology, and the *Pro Ecclesia et Pontifice* medal.

Father Connell's career as a popular preacher began in 1929 when he was one of the first regularly invited guests of the Paulist Fathers on Station WLWL in New York. He is still, incidentally,

a regular speaker on the Catholic Hour, and has reached other thousands in his preaching through the medium of television.

Father has preached at Washington's well-known Pan American Mass, annually celebrated before distinguished diplomats and government officials at St. Patrick's Church on Thanksgiving Day. He also preached the eulogy for Bishop McCormick, the late Rector of Catholic University, and the occasional sermons at the New York observance of the seventy-fifth anniversary of the Paulist Fathers, and the second centenary celebration of the Passionist Fathers.

He may also be said to speak vicariously from many pulpits throughout the nation, having written five widely-used series of sermon outlines, employed by many dioceses to give a systematic weekly exposition of the doctrine and practice of the Church.

In 1947, two years after Father Connell began his five-year period as Rector of Holy Redeemer College, his Congregation sent him to Rome as Delegate to the General Chapter, at which time, as is generally known, he came close to being elected General of the Redemptorists.

In 1949, he became Dean of the School of Sacred Theology at Catholic University and served four terms, relinquishing the post in 1957. Father Connell still remains Consultor of the Sacred Congregation for Seminaries and Universites, and currently is Chairman of the group determining American participation in the Lourdes centenary.

In 1952 Notre Dame University awarded him an LL.D., and this spring St. John's University will make him a Doctor of Humane Letters.

Following his retirement from the School of Sacred Theology in June, Father Connell will continue as Dean for Religious Communities on the Catholic University campus, a post to which he was named upon the death of America's best known friar, the late Ignatius Smith, O.P.

To those who know of Father Connell, academic proficiency in a difficult science is his chief claim to fame; but to those who *know* Father Connell, his priestly gentlemanliness is much more significant. For in eighteen years on the Catholic University campus, Father Connell has never uttered an unkind word to a student, or manifested impatience in class, a testimony to his belief that ". . . it is

as important to develop rapport between student and teacher as it is necessary to have intellectual ability."

Chesterton once remarked that many people believe that they are being serious when they are merely being solemn. There is very little dour solemnity in Father Connell, whose bright humor has enlivened many a class. Once when cornered by students at the end of a class characterized by considerable argument, he announced with a twinkle in his eye: "Gentleman, *that* subject is a chapter in a book which I am now writing: 'Corners out of Which I have Crawled,' by Connell."

Typical of his generosity to the student are the many evening springtime seminars conducted at Theological College for harassed souls about to undergo the ordeal of oral licentiate examinations, and the many hours given to private academic or religious counseling.

There is little need however, in a portrait of this kind, to assume that we are discussing an aged patriarch at the end of his career; for in his eighteen years at Catholic University, Father Connell has never missed a class because of illness, and he gives little evidence of retiring for some time to a corner rocking chair—if the Congregation of the Most Holy Redeeemer provides such accoutrements for its older stalwarts.

It must be said in all honesty, however, that although Father Connell in the year of his retirement is as indefatigable a swimmer as ever, his tennis forehand has been observed to be losing some of its power. But it is characteristic of the man that Father Connell will be more inclined to work on the forehand rather than to give up tennis.

As one who has been student, colleague, and friend, the writer will not attempt to play the prophet in assessing Father Connell's role with great Catholic University professors of the past like Monsignors Pace and John A. Ryan, Bishop Shahan, Dom Verner Moore, and Father Bouquillon. But he does feel sure that he expresses the thoughts of thousands of priests of this land in hoping that Father Francis Connell will be with us for many years to come, and that he may be to the priests of the future what he has been to priests of the past—a dedicated priest, a devoted scholar, and always, a gentleman.

ROBERT PAUL MOHAN, S.S.
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FATHER CONNELL AND *THE AMERICAN ECCLESIASTICAL REVIEW*

The last day of January this year was the seventieth birthday of the Very Rev. Dr. Francis J. Connell, C.SS.R., for the past fourteen years an associate editor of *The American Ecclesiastical Review,* and, since 1940, a member of the faculty of sacred theology at The Catholic University of America. By the traditional rule of the University, a member of the teaching staff retires at the end of the scholastic year during which he attains the age of seventy. Hence this month of June, bringing with it the close of the scholastic year 1957-58, marks the end of Father Connell's long and illustrious contribution to the work of teaching the queen of the sciences in America's Pontifical University.

Friends of *AER* will be delighted to know that Father Connell's retirement from active teaching work at the University definitely will not involve cessation of his magnificent contributions to the *Review.* In the months to come, and, we fervently pray, for many years to come, *AER* should still be carrying the "Answers to Questions," the "Fifty Years Ago," and articles and some book reviews over his respected signature.

Father Connell's first contribution to *AER* was printed in our May, 1920, issue. Auspiciously it was entitled: "Our Lady and the Sacraments." During the intervening years few theologians in the United States, and, for that matter, few in the entire Catholic world, have contributed more substantially to the advance in theological studies about Our Lady and about the Sacraments than has Father Connell. In this issue of the *Review,* dedicated to Father Connell, two of his friends, both outstandingly competent theologians, have written studies, the one on Father Connell's influence in the field of Mariology, and the other on his works in the realm of sacramental theology.

Including that first article he wrote for the May, 1920, number, Father Connell has published no less than 641 signed contributions to *AER,* not including his highly interesting sketches of the contents of the *Review* in the issue published fifty years before the current number, and not including his many excellent book reviews.

In this way he has set a record which is definitely likely to stand for years to come. Of the 641 signed contributions (this figure covers his writings up to and including those published in the Dec., 1957 issue), 515 have been "answers to questions."

Since January, 1944, no number of *The American Ecclesiastical Review* has been published without a contribution from Father Connell. Invariably his copy has come in on time and in excellent condition. During the course of those years he has invariably and cheerfully given of his time and his efforts for the advancement of the *Review*. No publication could expect or could even desire a more faithful and competent associate.

Father Connell's contributions to *AER* have been highly imposing from the quantitative point of view, both by reason of the sheer mass of material he has written, and because of the number of his signed articles, answers, and book reviews. But, when we dedicate this issue to him, we take cognizance of the fact that the quantitative magnitude of his writings in *AER* is of little moment in comparison with the intrinsic merit of those writings, and with the effects these writings have produced in the realm of sacred theology. This issue is being dedicated to him, not because he has written so much, but because he has written so well and so effectively.

The inherent and lasting worth of Father Connell's contributions to *AER* rests, in the last analysis, on the man's own accurate and profound theological insight. He has always manifested a masterly knowledge of and a joyous confidence in the workings of the ecclesiastical *magisterium*. He realized that the pronouncements of the Roman Pontiff always demand a true and sincere inward religious assent from the faithful and from the Church's theologians, even when those statements are not manifestly covered by the Holy Father's charism of infallibility. What has characterized his writings, in *AER* and elsewhere, is the fact that Father Connell has always given that assent, confidently and without hesitation.

Indeed, if there is one characteristic which is outstandingly visible in Father Connell's contributions to *AER*, it is the rigorous and unswerving loyalty of these writings to the norms of papal teachings. Father Connell has taken the trouble to find out exactly what the *magisterium* has said on the subjects he has treated, in *AER* and in other publications. And, after examining the pertinent

statements in their contexts and in their doctrinal backgrounds, he has taught and written on the assumption that the Holy See and the Councils of the Church meant exactly what they said.

In his famed encyclical *Humani generis,* Pope Pius XII adverted to and restated the teaching of his great predecessor Pope Pius IX, to the effect that the noblest task of sacred theology is that of showing how a doctrine defined by the Church is to be found in the sources of revelation, in Scripture and in divine apostolic tradition, in the very sense in which it has been defined by the Church. It is not at all difficult to see that, in the doctrinal writings Father Connell has contributed to *AER* over the course of the years, the procedure has inevitably been along the lines of this noblest task of sacred theology. Father Connell has never been, in any way, a mere collector of sentences or parts of sentences culled from the texts or the translations of relatively recent pontifical pronouncements. It has always been his particularly powerful function to show how the meaning of the original divine message, as set forth in the inspired books and in the divine apostolic traditions, shine forth clearly and beautifully in these statements of the successors of St. Peter.

Occasionally in recent years voices have been raised by men of some notoriety in the field of sacred doctrine, decrying what is claimed to be an excessive dependence on doctrines of the *magisterium* on the part of some contemporary theologians. The men against whom these voices have been raised were described as in some manner reducing the dignity and the scientific value of sacred theology by resolving all questions merely by a quick reference to the nearest papal encyclical. Personally, after many years spent in studying and teaching sacred theology, I must confess that I have never found even a trace of the malady these men profess to deplore. But, even if their complaints could be justified in some isolated instance, they are certainly not applicable to the writings of Father Connell.

Thus, to take only one instance, when Father Connell wrote about religion and the state, he certainly began, as he should have begun, with a statement of the pontifical teachings on this point, particularly as these teachings had been set forth in the writings of Pope Leo XIII and Pope Pius XII. But, with the use of the *habitus* of sacred theology, which he possesses to such a high

degree, Father Connell was able to show that the teachings brought out in the papal pronouncements to which he had appealed were the very truths set forth in Our Lord's assertion of His kingly dignity, and in St. John's characterization of Him as the *"Rex regum et Dominus dominantium."*

Inevitably, of course, Father Connell's writings for *AER* have been considered and will continue to be considered as in great measure controversial. Absolutely speaking, that designation might have been avoided. But, given the man and his chosen subject-matter, the writings could not have been other than what they are. There have been men, and very estimable men, who have been able to write for a long time and to write copiously for publication without stirring up any noticeable or at least any very audible opposition. Father Connell, however, was not one of these men.

To avoid controversy over the course of a long period in writing for publication on doctrinal subjects requires the use of procedures which, in the concrete, were out of harmony with the purpose to which Father Connell had dedicated himself and his writings. First of all, no writings are going to provoke opposition if they are in the main confined to statements of a platitudinous cast, with or without a somewhat prolix embroidery of such platitudes. If a man is careful enough not to make a definite statement on a question that is open to discussion, or which is actually being discussed by theologians of differing viewpoints, there is little danger that any other writer will go out of his way to take issue with him. Of course the easiest way to avoid theological controversy is to keep away altogether from strictly theological topics.

Furthermore, a man can avoid having discussion change into controversy by representing his own tenet as an opinion, which can be held with perfect propriety, but which in no way demands acceptance by others. Such procedure is sometimes, though rarely, followed for a considerable time in a theological debate.

But, given the subjects he was called upon to discuss, and the particular circumstances under which he was working, none of these methods for avoiding controversy were of much use to Father Connell. He has always written as a theologian. To him, individual statements in the field of sacred theology were never mere expressions of their authors' fancies, but propositions which a man was called upon to accept, to distinguish, or to reject. He

has always been a working teacher of theology, and he has been psychologist enough to know that men will be influenced to accept inaccurate statements when those who are charged with the responsibility for teaching the material to which such statements belong know about these propositions and refrain from working to refute them.

Father Connell's students could never have any fault to find with him on this score. In his eyes an inaccurate statement proposed as a part of theological doctrine was always something noxious, something capable of ruining the knowledge and the fundamental attitude of the man who was unfortunate enough to accept it. If inaccurate teachings with reference to the particular treatises he was teaching came into prominence, Father Connell's students could expect such teachings to be discussed in detail and refuted in his class.

What Father Connell has written is what he has taught. Whatever inexact teachings he felt called upon to combat within the limited area of the classroom, he cheerfully opposed in his published writings. For this workaday theologian, the sacred science was never merely a playground for those interested in religious subtleties. It was and is the queen of the sciences, the discipline by which a man gains a teacher's knowledge of the divine revelation which has come to us through Our Lord. And a discipline of that kind is incompatible with errors against Catholic doctrine.

Father Connell's active dislike of any proposition which he considered in any way antagonistic to or incompatible with the purity of the Catholic faith has frequently led him into the paths of theological controversy. Yet another characteristic, a scrupulous attachment to the rules of Christian and priestly charity, governed his contributions to the discussions in which he was engaged. Those of us who have been privileged to work with him over the course of the years (and working with Father Connell has been a course in priestliness as well as an education in matters theological) know from first-hand experience his unremittingly charitable attitude towards those who expressed their differences with him, sometimes very sharply. Somewhere Newman speaks of an old Oxford professor and tells us that "All his geese were swans." In like manner, all of Father Connell's theological opponents have been talented and holy priests.

Yet, with all the abundance of his charity, it must be admitted that Father Connell has always shown a zest for the process of theological debate itself. A first-rate logician, he has loved to run down the foundations and the consequences of his own position, and that of his adversary. An exceptionally erudite master of the sacred science, he has thoroughly enjoyed the studies of texts and contexts into which his debates have brought him. One who knows him well is not at all astonished that one of the favorite memories of this latter-day "Strong Boy from Boston" is his recollection of the occasion when he shook the hand of the great John L. Sullivan himself. This action, it must be understood, took place some years before Father Connell had formed his opinion about the morality of prizefighting.

Because, by his writings in *The American Ecclesiastical Review,* Father Connell has succeeded admirably in attaining the very end for which the *Review* was instituted and for the sake of which it has been continued, we of the staff take pleasure in dedicating this June issue to our most illustrious colleague.

* * * * *

Now, at the end of this tribute of recognition and gratitude to Father Connell, we must express our heartfelt thanks to all of those who, by their contributions, their counsel, and their encouragement have made this tribute possible.

First of all our thanks go out to our glorious Sovereign Pontiff, His Holiness Pope Pius XII, whose magnificent kindness to Father Connell and to the *Review* on this occasion can never be forgotten. We of *The American Ecclesiastical Review* take this opportunity to express our gratitude to and our affection for Christ's Vicar on earth, and to pledge anew our absolute fidelity to his teachings and our complete obedience to his commands.

This issue has been favored by contributions from three most eminent Princes of the Church who have known Father Connell for many years. To them, to the three illustrious Archbishops who have written for this issue, and to the distinguished Rector Magnificus of the University, we of *The American Ecclesiastical Review* express our profound gratitude. We likewise thank all of the other contributors, outstandingly competent scholars and close friends of Father Connell, for what they have done.

The Catholic University of America will never forget Father Connell's term of teaching here. Thanks to these friends of his, it will never forget the ending of that term.

JOSEPH CLIFFORD FENTON

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FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for June, 1908, contributed by Dr. James J. Walsh, is entitled "Priests as Pioneers of Discovery in Electricity." The author informs us that in the field of electrical experimentation many Catholic priests were outstanding—for example, Father Beccaria in Italy, Abbé Menon and Abbé Nollet in France, and Father Gordon, O.S.B., in Scotland, in the course of the eighteenth century. Father Beccaria and Abbé Nollet were elected members of the Royal Society of London. . . . Fr. Arthur Barry O'Neill, C.S.C., furnishs some interesting and practical information in his article "How a Cleric Memorized the *Officium pro defunctis.*" . . . Fr. J. Freeland, of Ely, England, gives an account of "Medieval Jewish Legends on Matters Connected with Christianity." Most of these legends are found in the document known as the *Toldoth Jeshua.* . . . The article entitled "The Late Archbishop Murphy and his Irish Schoolmaster," by Fr. R. F. O'Connor, of Cork, Ireland, relates some interesting anecdotes about the recently deceased Archbishop of Hobart, in Australia (who served for sixty-two years in the episcopate) and a famous schoolmaster, Mr. John Goolding, who had taught him in his youth in Ireland. . . . Fr. L. Kerze, of Cleveland, contributes a review article on Dr. F. W. Foerster's recent book *Jugendlehre,* with its fine pedagogical principles, so similar to Catholic tenets on education, although the author is a Protestant. . . . An anonymous writer deplores the use of undignified methods of advertising Catholic devotions. . . . In response to a question it is stated that a priest may not interrupt the celebration of Mass at the principal parts of the Holy Sacrifice to explain the ceremonies to the congregation. . . . We are also informed that by virtue of a decree issued in 1896, every bishop has the right to celebrate Mass in a private house, even outside his own diocese, and that those who assist at the Mass fulfil their obligation on a Sunday or holyday. (This legislation is now incorporated in the Code.)

F. J. C.

Book Reviews

UNION IN MARITAL LOVE. By Marc Oraison. Translated from the French by Andre Humbert. New York: The MacMillan Co., 1958. Pp. vii + 129. $3.00.

Father Oraison states the purpose of his essay in his introduction. Many sincere Catholic couples know well the precepts of Christian morality but are "woefully ignorant of many of the biological, psychological, and even the theological data that very Law takes for granted as it makes its dynamic pronouncements." It is this lack of knowledge in relation to the Law of God with respect to marriage which he attempts to dispel in the present volume, and he does a rather good job of it. This restatement of the purpose of the religion teacher—and particularly of the moral theologian—to present not only the "whatness" of God's law but also the "why" and "wherefore" is too often overlooked. In his presentation of what is behind God's law for marriage, the author develops theologically and psychologically the basic truth that happiness and success in marriage are to be found in charity—unselfish love for the partner and children—and conversely all failure in marriage and family life can be traced to selfishness—an egocentric approach to life. A listing of the chief sources of the papal teaching on Christian marriage is appended to the conclusion of the work. The book would be quite valuable to any teaching on marriage but particularly in a college or university course.

JOHN J. SHINNERS

THE MEETING OF LOVE AND KNOWLEDGE. By Martin C. D'Arcy, S.J. New York: Harper, 1957. Pp. xix + 167. $3.00.

The proximate occasion of this important and informative book was Aldous Huxley's *The Perennial Philosophy* which, in Fr. D'Arcy's words, is another attempt to demonstrate "amid all the various disguises and aberrations of the different faiths, one universal and single tendency and ideal, that religious wisdom, in fact, which is the key and finale of all great civilizations and religions" (p. 13). He makes a careful analysis of this claim that there is a special gnosis or mystical knowledge which, though grasped only by the initiates of the great religions, is, nevertheless, a common denominator uniting them, the spiritual bond between East and West.

The basic urge in man for self-giving, for union with the divine is a crucial issue. Fr. D'Arcy clearly points out the point of divergence. Outside the Church this desire tends to a loss of identity, a sense of annihilation, in other words, to an annihilating identification with the divine. Only Faith and a philosophy which presents God as a personal and loving Being can safeguard the mystic's psychological balance and preserve him from self-deceit. Otherwise, the techniques of purification and contemplation will culminate in a blind pantheism.

The problem is handled admirably with deep understanding of and concern for the thinkers whose position he is judging, without in any way minimizing the fullness and the pre-eminence of the Catholic position. Rather, by a systematic comparison based in great familiarity with the mass of material on the subject, he shows in an erudite yet readable fashion how the perfection of wisdom and union can be achieved only when personality and charity and faith are present. Only in that context can full reality be realized. Pointing out as it does the fundamental issues of this complex problem, the book is a most valuable study of the problem of mysticism and the spiritual life.

DAVID GRANFIELD, O.S.B.

DOGMATIC THEOLOGY. VOL II. CHRIST'S CHURCH. By Monsignor G. Van Noort. Translated and Revised by John J. Castelot, S.S., and William R. Murphy, S.S. Westminster, Md.: The Newman Press, 1957. Pp. xxviii + 428. $7.00.

This is the first real manual of theology on the Church to be published in the English language for far too many years. Generally speaking, this is a superior sort of manual. It can do much good for the seminarians and the young priests of our country.

Fathers Castelot and Murphy have amply demonstrated their competence as theologians in this volume. As a matter of fact, readers will probably derive more profit from their contributions over and above the original text of Van Noort than from the translation of Van Noort's own text. Little by little over the course of the past nineteen years, Pope Pius XII has been making tremendous contributions to the development of the treatise *De ecclesia Christi*. To a laudable extent, Fathers Castelot and Murphy have taken cognizance of these contributions. In a way, however, their attention to the original text of Van Noort has sometimes been more of a hindrance than a help to them. A careful examination of this particular volume leads this reviewer to the con-

clusion that it would have been much better if Fathers Castelot and Murphy had simply set out to write their own *tractatus de ecclesia.*

Of particular interest is the section on "Church and State" (pp. 341-93). It is especially valuable for its translations of pertinent papal texts and for its bibliography.

JOSEPH CLIFFORD FENTON

WHAT THEY ASK ABOUT THE CHURCH. By Msgr. J. D. Conway. Chicago: Fides, 1958. Pp. 338. $3.95.

This book is in large measure a collection of answered questions which have appeared during the past ten years in *Catholic Digest.* There is a wide coverage of topics, ranging from such modern questions as the Legion of Decency, Labor-Management Relations, and Segregation to perennial chestnuts such as Indulgences, Infallibility, and the Inquisition. The answers are grouped under six headings: The Credentials of the Church, Sources of Life and Grace in the Church, Belief and Practice in the Church, Law and Authority in the Church, The Church and Non-Catholics, and The Church and Modern Problems. However the author does not intend to present a systematic treatment of Catholic apologetics, but rather a collection of answers to questions submitted for the most part by fair-minded, well-disposed non-Catholics. Monsignor Conway writes in a breezy style, with occasional flashes of that captivating humor which *Catholic Digest* readers have come to expect of him. The general tone of the answers reveals a sympathetic understanding of the difficulties which can plague the fair-minded non-Catholic. It would be difficult to imagine a personality-type which would take offense at any of these answers.

On the other hand there is no temporizing; Catholic doctrine comes through clear, accurate, sometimes in considerable detail. In composing his answers to doctrinal questions the author employs patristic, conciliar, and historical evidence with great effectiveness. In moral matters, arguments from the natural law are added to show to non-Catholics the consistent reasonableness of Catholic standards of morality. Where the answers limp a bit (unfortunately this is true in several instances), it is not due to any confusion regarding principles, but rather to the difficulty of making a satisfactory application of principle within a very limited space. Who envies the author's task of providing brief answers to such questions as: What is the Mass? What is an indulgence? How are we saved? What is Canon law? In future editions

perhaps the answers dealing with Tolerance and Catholic and Non-Catholic Co-operation could be re-worked in the interests of clarity.

Hastily we add that these are but minor defects. This remains an eminently useful book. It can do much to lessen Protestant misunderstanding of Catholic doctrine. As an initial source for a well-disposed non-Catholic it is excellent. A handy index makes it a fruitful quick-reference tool, especially for the priest engaged in convert work.

JOHN J. KING, O.M.I.

LIVE IN THE HOLY SPIRIT. By Rev. Bruno Hagspiel, S.V.D. Milwaukee: Bruce Publishing Co., 1957. Pp. xi + 170. $3.50.

As sincere as conversation and frank as advice from father to daughter, these conferences for Sisters will be readily accepted by convents all over the country for both community and private reading. The well-known author is not satisfied with general exhortations or abstractions, but rather peers searchingly into defects that he has discovered in real life, from almost fifty years of giving retreats, and he proposes remedies whose efficacy he has tested in his actual experience as director of souls.

Father Hagspiel's interesting style is peculiarly his own. He is steadfast in translating to the reader the wisdom of the saints on the religious life; yet, he is not merely passing on the thoughts of others or echoing the traditions of the past. He gives the traditions a new pungency, a new focus for the modern-day religious. As up-to-date as TV—on which Father Hagspiel has some penetrating insights—the book attempts to fill the gap between the fervor of retreats with saintly guidance for everyday living. The spiritual wisdom offered in its pages will help the one hundred and sixty five thousand Sisters, to whom Father Hagspiel dedicates the book, to live and walk in the Holy Spirit, despite the numerous pitfalls of a materialistic, activistic world. Because of this timely practicality, *Live in the Holy Spirit* should be in the hands of every Sister, and could be read profitably by every Christian seeking to live the fulness of Christ.

GEORGE BRYAN, C.SS.R.

A TREASURY OF CATHOLIC READING. Selected and with an Introduction by John Chapin. New York: Farrar, Straus and Cudahy, 1957. Pp. xv + 656. $7.50.

An anthology is never easy to edit. The compiler will be roundly condemned for what he includes, what he does not include, and the way he organizes his material. It is even less possible to avoid criticism when one gathers a collection of Catholic writings, because the field is just too vast and complicated for a sufficiently accurate sampling to be given in one volume. However, Catholic anthologies usually have the advantage of providing the reader with solid material for those fifteen-minute and thirty-minute periods when there is nothing special to do. The present collection definitely supplies many fine passages, some of them new to English readers (Saint Athanasius' life of Saint Anthony, Cardinal Pacca's contemporary account of the abduction of Pope Pius VII by Napoleon, the apparently contemporary account of the martyrdom of Saints Perpetua and Felicity in the year 202 A.D.).

A Treasury of Catholic Reading has a somewhat misleading cover which describes the book as "108 selections, by leading writers, from Saint Augustine. . . ." More precisely, nearly eighty per cent of the works used are by authors who have written during the past one hundred years; and in this lies much of the book's value. The *Treasury* has for its purpose "to illustrate what may be called the Catholic way of life." There are thirteen general classifications, ranging from sections on Christ and the Blessed Mother to The Church in America, the largest section in the book. The sections are arranged chronologically according to content, not author or source. Hence, in Section II, one finds Saint Ambrose's "The Mirror of Our Lady" followed immediately by a selection from Caryll Houselander!

It is hard to argue with the editor's selection of authors or of the works he cited, for the selection must be always somewhat arbitrary. Anthologies could be written of each of the book's thirteen sections.

Compiler John Chapin (who also recently edited the 1073-page *The Book of Catholic Quotations*) says he intended his present work "to be essentially popular and for the general reader." The scant introductory to each section is therefore sufficient, since the average reader will not be interested in the context of the selections given. However, one cannot help but wish that the editorial notes were more comprehensive.

Some of the best authors in contemporary Catholic letters are represented in the book: Chesterton, Karl Adam, Daniel-Rops, Ricciotti, Martindale, Merton, *et al.* Yet the compilation is not intended to represent *belles lettres* in a Catholic framework. Editor Chapin is attempting

to show Catholic life as it is lived, emphasizing its historical development. This he does through the medium of personalities and events.

It may be argued whether all the selections contribute to the book's purpose, but the selections are in themselves certainly good reading. The *Treasury* will benefit those who can snatch only a few minutes at a time to fill in their Catholic background with substantial Catholic readings.

DONALD F. X. CONNOLLY, C.S.P.

ATTI DEL CONGRESSO INTERNAZIONALE DI FILOSOFIA ANTONIO ROSMINI (STRESA-ROVERETO 20-26 LUGLIO 1955). Michele F. Sciacca, editor. Firenze: G. C. Sansoni, 1957. 2 vols., pp. xxxiii + 1253.

Two large, well-printed volumes, carefully edited by Prof. Sciacca, contain the papers read at the notable philosophical congress held in honor of Father Rosmini under the auspices of the highest officials in the Italian Republic. An international committee, made up of representatives of Italy, Austria, France, Germany, England, Ireland, Holland, Portugal, Spain, Sweden, Switzerland, Argentina, Brazil, Uruguay, and the United States, promoted the congress. Over ninety papers were read and discussed. All this is a testimony to the depth and variety of Rosmini's thought and to its continuing vitality.

The papers printed in the proceedings of the congress cover many different aspects of Rosmini's thought and career. Some of them may be mentioned:

U. Spirito, "Le interpretazioni idealistiche di Rosmini"; M. F. Sciacca, "I principi della metafisica rosminiana"; A. Dempf, "Rosminis Sozialphilosophie"; R. Jolivet, "Le 'Je' et le 'Moi' selon Rosmini"; Ch. Boyer, "La réfutation de Kant par Rosmini"; G. Muzio, "Tomismo di A. Rosmini"; A. Nyman, "Antonio Rosmini en la Scandinavie"; G. Rossi, "Rosmini sacerdote"; and H. Wiederhold, "Rosmini and Empirical Idealism."

These two volumes and the congress from which they issue are an impressive tribute to one of the most interesting figures in nineteenth-century thought.

JOHN K. RYAN

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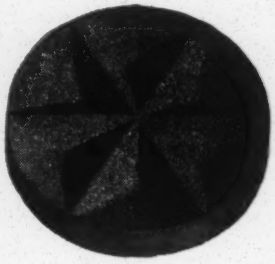

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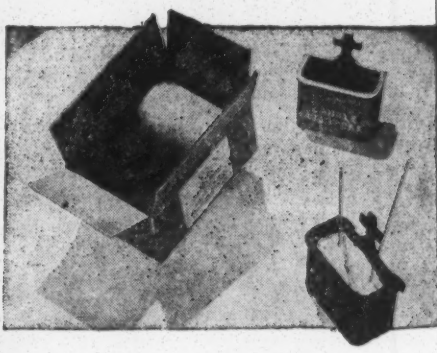

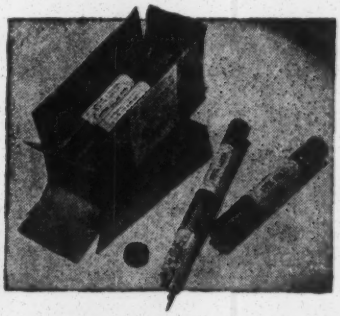

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